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THE

MINISTRY OF JESUS CHRIST:

COMPILED AND ARRANGED

FROM

THE FOUR GOSPELS,

FOR

FAMILIES AND SUNDAY SCHOOLS;

WITH

NOTES AND QUESTIONS.

"The Bible! That 's the book. The book indeed.
The book of books;
On which who looks,
As he should do, aright, shall never need
Wish for a better light
To guide him."

BY T. B. FOX

THIRD EDITION.

BOSTON:

WM. CROSBY AND H. P. NICHOLS,

118 WASHINGTON STREET.

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TO THE THIRD EDITION.

This work has been prepared chiefly for Sunday Schools. Its character will be easily understood. It gives a connected account of the Saviour's ministry, in the language of the common version, printed in the form of other narratives. In the selection and arrangement, Carpenter's Harmony has been followed. A very few passages have been omitted; some because they form no part of the *narrative*, and could not, therefore, well be inserted; and others, because they are not suitable as lessons in the Sunday School. The *references*, at the foot of the pages, show what portions of each Gospel are employed, and the *Index* points out the parallel passages.

The present edition is a reprint of the second, to the preface of which the reader is referred for a statement of the changes made from the first edition.

The Questions, printed separately, are intended to suggest and direct inquiry. The use of them in the manner pointed out in the directions prefixed, will, it is believed, be found of much service in giving to children clear ideas of the ministry of Jesus.

Those acquainted with the subject, know how difficult it is to prepare a work like the present, which, in regard to the order of events, shall be altogether satisfactory.

The location given to several passages in this arrangement seems to the compiler of doubtful propriety; and there will also be discovered some instances of what appear to be repetitions. He has not thought best, however, to deviate from the authority chosen as a guide, because the theory of the late Dr. Carpenter, and in most respects its application also, has powerful arguments to recommend it, and it would be extremely difficult to construct a Harmony on the whole more acceptable than that, which, after so much attention to the subject, was prepared by that excellent scholar.

With this explanation of its design, this little work is again commended to parents and Sunday School teachers, with the hope that it may aid their efforts to reveal to the young the beauty and perfection of the character of the Saviour.

Boston, April, 1845.

CONTENTS.

CHAPTER I. PAGE

Birth of John the Baptist. — Birth of Jesus. — Visit of the Wise Men. — Flight into Egypt. — Jesus converses with the Doctors in the Temple. 13

CHAPTER II.

Preaching of John the Baptist. — Baptism of Jesus. — The Temptation. — John the Baptist's Account of himself and Jesus. — First Disciples of Jesus. — The Marriage at Cana. 21

CHAPTER III.

The Expulsion of the Money-changers. — Conversation with Nicodemus. — John the Baptist's Testimony to Christ. 28

CHAPTER IV.

Christ's Conversation with the Woman of Samaria. 32

CHAPTER V.

Cure of the Nobleman's Son. — The Pool of Bethesda, and Cure of the Impotent Man. — The Complaint of the Jews and Jesus's Answer to them. 35

CHAPTER VI.

Walk through the Corn-fields on the Sabbath Day. — Jesus in the Synagogue at Nazareth. 40

CHAPTER VII.

Jesus at the Feast of Tabernacles. — The Woman taken in Adultery. 43

CHAPTER VIII.

Cure of the Blind Man. — The Good Shepherd. 51

CHAPTER IX.

Jesus departs into Galilee. — Call of Peter and Andrew and James and John. — Cure of Simon's Wife's Mother, and other Miracles. — The Draught of Fishes. 56

CHAPTER X.

Sermon on the Mount. 60

CHAPTER XI.

Sermon on the Mount concluded. 63

CHAPTER XII.

Cure of a Leper. — The Centurion's Servant. — Raising of the Widow's Son. — Stilling of the Tempest. — Cure of the Demoniac of Gadara. 69

CHAPTER XIII.

Cure of the Man sick of the Palsy. — Call of Levi. — Raising of Jairus's Daughter. — Cure of Two Blind Men and a Dumb Man. . 74

CHAPTER XIV.

Twelve Apostles chosen. — Mission of the Twelve. 78

CHAPTER XV.

Message of John the Baptist. — Jesus at the House of Simon the Pharisee. — Mission of the Seventy. — Parable of the Good Samaritan. — Jesus visits Martha and Mary. — Jesus at the Feast of Dedication. — The Disciples taught to pray. 82

CHAPTER XVI.

Jesus at the House of a Pharisee. — Parable of the Supper. — On Counting the Cost. — The Lost Sheep. — The Lost Money. — The Prodigal Son. — The Unjust Steward. — The Rich Man and Lazarus. 92

CHAPTER XVII.

Resurrection of Lazarus. — Healing of the Withered Hand. — Discourses of Jesus occasioned by the Hostility of the Pharisees, &c. 99

CHAPTER XVIII.

Jesus at the House of a Pharisee. — Parables. — Jesus visits Nazareth. 108

CHAPTER XIX.

Certain Instructions and Parables to the Jews. — Warning against Covetousness. — The Barren Fig-tree. — Cure of the Woman who had an Infirmity. 115

CHAPTER XX.

Herod hears of Jesus, &c. — Death of John the Baptist. — Five Thousand fed. — Jesus walks on the Sea. — Miracles in the Land of Gennesaret. 121

CHAPTER XXI.

Jesus at Capernaum. — Answers the Scribes and Pharisees, &c. — Jesus goes to the Region of Tyre and Sidon. — Cures the Daughter of a Canaanite Woman. — Cure of a Deaf Man and Others. — Four Thousand fed. 125

CHAPTER XXII.

Pharisees and Sadducees seek a Sign. — Cure of the Blind Man at Bethsaida. — Peter declares his Belief that Jesus is the Christ. — Jesus foretells his Sufferings. — The Transfiguration. — Cure of a Deaf and Dumb Child. — Jesus pays the Tribute. . . . 132

CHAPTER XXIII.

Jesus discourses with his Disciples. — The Unmerciful Servant. 139

CHAPTER XXIV.

Jesus sets out for Jerusalem. — Ten Lepers cleansed. — Jesus answers the Pharisees concerning the Kingdom of God. — Parable of the Unjust Judge. — Parable of the Pharisee and Publican. — Little Children brought to Christ. — The Young Ruler. — Parable of the Laborers in the Vineyard. 144

CHAPTER XXV.

Jesus begins his Journey to Jerusalem. — Jesus's Answer to those who told him Herod would kill him. — Jesus again foretells his Death. — Ambition of James and John. — Jesus at the House of Zaccheus. — Parable of the Ten Pounds. — Cure of the Blind Man near Jericho. 151

CHAPTER XXVI.

Jesus at Bethany. — Supper at the House of Simon. — Mary anoints Jesus. — Christ's public Entry into Jerusalem. — Miracles in the Temple. 156

CHAPTER XXVII.

Jesus in the Temple. — The Withering of the Fig-tree. — Jesus again in the Temple. — Parables. 160

CHAPTER XXVIII.

Parable of the Marriage Feast. — Tribute to Cæsar. — Respecting the Resurrection of the Dead. — The first great Commandment. . 166

CHAPTER XXIX.

Jesus Questions the Pharisees. — The Widow's Mites. — Jesus condemns the Scribes and Pharisees, and foretells the Destruction of the Temple. 170

CHAPTER XXX.

Prophecy of the Destruction of Jerusalem, and the Coming of the Son of Man. 174

CHAPTER XXXI.

Parable of the Ten Virgins. — The Talents. — Coming of the Son of Man. — Judas offers to betray Jesus. 179

CHAPTER XXXII.

Preparations for the Passover. — Jesus washeth the Disciples' Feet. — Jesus intimates who will betray him. — Peter's Confidence. — The Lord's Supper instituted. 183

CHAPTER XXXIII.

Jesus converses with, and prays for, his Disciples. . . . 189

CHAPTER XXXIV.

Agony in the Garden. — Jesus betrayed by Judas. . . . 198

CHAPTER XXXV.

Jesus taken first to the House of Annas, and then to the Palace of Caiaphas. — Peter's Denial. — Jesus condemned by the Council. — Remorse of Judas. 201

CHAPTER XXXVI.

Transactions at the Judgment-hall and at the Palace of Herod. — Christ condemned by Pilate. 205

CHAPTER XXXVII.

Crucifixion and Burial of Christ. 211

CHAPTER XXXVIII.

Resurrection of Jesus. 216

CHAPTER XXXIX.

Jesus's Intercourse with his Disciples after his Resurrection. — The Ascension. 221

NOTES 229

INDEX 255

MINISTRY OF JESUS CHRIST.

CHAPTER I.

Birth of John the Baptist. — Birth of Jesus. — Visit of the Wise Men. — Flight into Egypt. — Jesus converses with the Doctors in the Temple.

[1] THERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense, when he went into the temple of the Lord; and the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him; "Fear not, Zacharias; for thy prayer is heard, and thy wife Elizabeth shall bear thee a son; and thou shalt call his

[1] Luke i. 5 - 23.

name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord; and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his birth. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

And Zacharias said unto the angel; "Whereby shall I know this? for I am an old man, and my wife well stricken in years."

And the angel answering said unto him; "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed; because thou believest not my words, which shall be fulfilled in their season."

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

[1] Now Elizabeth brought forth a son. And her neighbours and her cousins heard how the Lord

[1] Luke i. 57 - 80.

had showed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said; "Not so; but he shall be called John."

And they said unto her; "There is none of thy kindred that is called by this name."

And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying; "His name is John." And they marvelled all. And his mouth was opened immediately, and his tongue loosed; and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that heard them laid them up in their hearts, saying; "What manner of child shall this be?" And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying; "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; (as he spake by the mouth of his holy prophets, which have been since the world began;) that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the

hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

[1] And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. — And this taxing was first made when Cyrenius was governor of Syria. — And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife.

[2] And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

And there were, in the same country, shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore

[1] Luke ii. 1-5. [2] Luke ii. 7-21.

afraid. And the angel said to them; "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling-clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying; "Glory to God in the highest, and on earth peace, good-will toward men." And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another; "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS.

[1] Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying; "Where is he that is born king of the

[1] Matt. ii. 1–23.

Jews? for we have seen his star in the east, and are come to worship him."

When Herod the king had heard these things, he was troubled, and all Jerusalem with him; and when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him; "In Bethlehem of Judea; for thus it is written by the prophet: 'And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.'"

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared, and he sent them to Bethlehem, and said; "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." When they had heard the king, they departed. And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy; and when they were come unto the house, they saw the young child with Mary his mother, and fell down, and worshipped him, and when they had opened their treasurers they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream,

saying ; "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word ; for Herod will seek the young child to destroy him." When he arose, he took the young child and his mother by night, and departed into Egypt ; and was there until the death of Herod ; that it might be fulfilled which was spoken of the Lord by the prophet, saying ; "Out of Egypt have I called my son."

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth ; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying ; "In Rama was there a voice heard, lamentation, and weeping, and great mourning ; Rachel weeping for her children, and would not be comforted because they are not." But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying ; "Arise, and take the young child and his mother, and go into the land of Israel ; for they are dead which sought the young child's life." And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither ; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

And he came and dwelt in a city called Naza-

reth ; that it might be fulfilled which was spoken by the prophets ; "He shall be called a Nazarene."

[1] And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast ; and when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed ; and his mother said unto him ;

"Son, why hast thou thus dealt with us ? behold thy father and I have sought thee sorrowing."

And he said unto them ; "How is it that ye sought me ? wist ye not that I must be about my Father's business ? "

And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth ; and was subject unto

[1] Luke ii. 40 - 52.

them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favor with God and man.

CHAPTER II.

Preaching of John the Baptist. — Baptism of Jesus. — The Temptation. — John the Baptist's Account of himself and Jesus. — First Disciples of Jesus. — The Marriage at Cana.

[1] Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high-priests, the word of God came unto John, the son of Zacharias, in the wilderness. [2] And in those days came John the Baptist [3] into all the country about Jordan, preaching in the wilderness of Judea, and saying; "Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, [4] 'The voice of one crying in the wilderness; prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.'"

[1] Luke iii. 1, 2. [2] Matt. iii. 1–3. [3] [Luke iii. 3.]
[4] Luke iii. 5, 6.

[1] And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem and all Judea, and all the region round about Jordan; and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them; "O generation of vipers, who hath warned you to flee from the wrath to come? [2] Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, 'We have Abraham to our father.' For I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire."

And the people asked him, saying; "What shall we do then?"

He answereth and saith unto them; "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

Then came also publicans to be baptized, and said unto him; "Master, what shall we do?"

And he said unto them; "Exact no more than that which is appointed you."

And the soldiers likewise demanded of him, saying; "And what shall we do?"

And he said unto them; "Do violence to no man, neither accuse any falsely; and be content with your wages."

[1] Matt. iii. 4–7. [2] Luke iii. 8–18.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not, John answered saying unto them all; "I indeed baptize you with water [1] unto repentance; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor; and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable."

And many other things in his exhortation preached he unto the people.

[2] Then cometh Jesus from [3] Nazareth of Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying;

"I have need to be baptized of thee, and comest thou to me?"

And Jesus answering said unto him; "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."

Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from heaven, saying; "This is my beloved Son, in whom I am well pleased."

([4] And Jesus himself began to be about thirty years of age.)

[5] And Jesus being full of the Holy Ghost, returned from Jordan; and was led by the Spirit

1 [Matt. iii. 11.] 2 Matt. iii. 13–17. 3 [Mark i. 9.]
4 Luke iii. 23. 5 Luke iv. 1, 2.

into the wilderness [1] to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said ;

"If thou be the Son of God, command that these stones be made bread."

But he answered and said ; "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple ; and saith unto him ; "If thou be the Son of God, cast thyself down ; for it is written, 'He shall give his angels charge concerning thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'"

Jesus said unto him ; "It is written again, 'Thou shalt not tempt the Lord thy God.'"

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and said unto him ;

"All these things will I give thee, if thou wilt fall down and worship me."

Then saith Jesus unto him; "Get thee hence, Satan ; for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

Then the devil leaveth him ; and behold, angels came and ministered unto him.

[2] This is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, "Who art thou ?"

[1] Matt. iv. 1 - 11. [2] John i. 19 - 51.

And he confessed, and denied not; but confessed, "I am not the Christ."

And they asked him; "What then? Art thou Elias?"

And he saith; "I am not."

"Art thou that prophet?"

And he answered; "No."

Then said they unto him: "Who art thou? that we may give an answer to them that sent us; what sayest thou of thyself?"

He said; "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said the prophet Esaias."

And they which were sent were of the Pharisees; and they asked him, and said unto him; "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?"

John answered them, saying; "I baptize with water; but there standeth one among you, whom ye know not; he it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith; "Behold the Lamb of God, which taketh away the sin of the world. This is he, of whom I said, 'After me cometh a man which is preferred before me'; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water." And John bare record, saying; "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew

him not ; but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.' And I saw, and bare record, that this is the Son of God."

Again, the next day after, John stood, and two of his disciples. And looking upon Jesus as he walked, he saith ; "Behold the Lamb of God." And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them ; "What seek ye ?"

They said unto him ; "Master, where dwellest thou ?"

He saith unto them ; "Come and see."

They came and saw where he dwelt ; and abode with him that day : for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him ; "We have found the Messias." And he brought him to Jesus. And when Jesus beheld him, he said ; "Thou art Simon, the son of Jona ; thou shalt be called Cephas" (which is by interpretation, a stone).

The day following Jesus would go forth into Galilee ; and findeth Philip, and saith unto him ; "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him ; "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

And Nathaniel said unto him; "Can there any good thing come out of Nazareth?"

Philip saith unto him; "Come and see."

Jesus saw Nathaniel coming to him, and saith of him; "Behold an Israelite indeed, in whom is no guile."

Nathaniel saith unto him; "Whence knowest thou me?"

Jesus answered and said unto him; "Before that Philip called thee, when thou wast under the fig-tree, I saw thee."

Nathaniel answered and saith unto him; "Rabbi, thou art the Son of God, thou art the King of Israel."

Jesus answered and said unto him; "Because I said unto thee, 'I saw thee under the fig-tree,' believest thou? thou shalt see greater things than these." And he saith unto him; "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

[1]And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him; "They have no wine."

Jesus saith unto her; "Woman, what have I to do with thee? mine hour is not yet come."

His mother saith unto the servants; "Whatsoever he saith unto you, do it."

And there was set there six water-pots of stone, after the manner of the purifying of the Jews,

[1] John ii. 1 – 12.

containing two or three firkins apiece. Jesus saith unto them; "Fill the water-pots with water." And they filled them up to the brim. And he saith unto them; "Draw out now, and bear unto the governor of the feast." And they bare it. When the ruler of the feast had tasted the water that was made wine; (and knew not whence it was; but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him; "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he and his mother, and his brethen, and his disciples; and they continued there not many days.

CHAPTER III.

The Expulsion of the Money-changers. — Conversation with Nicodemus. — John the Baptist's Testimony to Christ.

[1] And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the

[1] John ii. 13 - 25.

oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves; "Take these things hence; make not my Father's house a house of merchandise."

And his disciples remembered that it was written; "The zeal of thy house hath eaten me up."

Then answered the Jews, and said unto him; "What sign showest thou unto us, seeing that thou doest these things?"

Jesus answered and said unto them; "Destroy this temple, and in three days I will raise it up." Then said the Jews; "Forty and six years was this temple in building; and wilt thou rear it up in three days?"

But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men; and needed not that any should testify of man; for he knew what was in man.

[1] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him; "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

Jesus answered and said unto him; "Verily,

[1] John iii. 1 – 36.

verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Nicodemus saith unto him; "How can a man be born when he is old?"

Jesus answered; "Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not, that I said unto thee, 'Ye must be born again.' The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

Nicodemus answered and said unto him; "How can these things be?"

Jesus answered and said unto him; "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world but that the world through him might be

saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light; because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Enon, near to Salim, because there was much water there; and they came, and were baptized: — For John was not yet cast into prison. — Then there arose a question between some of John's disciples and the Jews, about purifying. And they came unto John, and said unto him; "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him."

John answered and said; "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said; 'I am not the Christ, but that I am sent before him.' He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all. He that

is of the earth is earthly, and speaketh of the earth ; he that cometh from heaven is above all, and what he hath seen and heard, that he testifieth ; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God ; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life ; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

CHAPTER IV.

Christ's Conversation with the Woman of Samaria.

[1] WHEN the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John ; (though Jesus himself baptized not, but his disciples ;) he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well ; and it was about the sixth hour.

There cometh a woman of Samaria to draw water. Jesus saith unto her ; "Give me to drink."

[1] John iv. 1 – 42.

(For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him; "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?" (For the Jews have no dealings with the Samaritans.)

Jesus answered and said unto her; "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked him and he would have given thee living water."

The woman saith unto him; "Sir, thou hast nothing to draw with, and the well is deep; from whence hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

Jesus answered and said unto her; "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The woman saith unto him; "Sir, give me this water, that I thirst not, neither come hither to draw."

Jesus saith unto her; "Go, call thy husband, and come hither."

The woman answered and said; "I have no husband."

Jesus saith unto her; "Thou hast well said, 'I have no husband.' For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

The woman saith unto him; "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship."

Jesus saith unto her; "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth."

The woman saith unto him; "I know that Messias cometh; when he is come, he will tell us all things."

Jesus saith unto her; "I that speak unto thee am he."

And upon this came his disciples, and marvelled that he talked with the woman. Yet no man said; "What seekest thou?" or, "Why talkest thou with her?"

The woman then left her water-pot, and went her way into the city, and saith to the men; "Come, see a man which told me all things that ever I did; is not this the Christ?"

They went out of the city and came unto him.

In the meanwhile his disciples prayed him, saying; "Master, eat."

But he said unto them; "I have meat to eat that ye know not of."

Therefore said the disciples one to another; "Hath any man brought him aught to eat?"

Jesus saith unto them; "My meat is, to do the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together. And herein is that saying true, 'One soweth and another reapeth.' I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."

And many of the Samaritans of that city believed on him for the saying of the woman, which testified: "He told me all that ever I did." So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word. And said unto the woman; "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

CHAPTER V.

Cure of the Nobleman's Son. — The Pool of Bethesda, and Cure of the Impotent Man. — The Complaint of the Jews and Jesus's Answer to them.

[1] Now, after two days, he departed thence, and went into Galilee. For Jesus himself testified,

[1] John iv. 43 – 54.

that a prophet hath no honor in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick, at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him; "Except ye see signs and wonders, ye will not believe."

The nobleman saith unto him; "Sir, come down ere my child die."

Jesus saith unto him; "Go thy way; thy son liveth."

And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying; "Thy son liveth."

Then inquired he of them the hour when he began to amend. And they said unto him; "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour, in which Jesus said unto him; "Thy son liveth." And himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

[1] After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at

[1] John v. 1–47.

Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole, of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him; "Wilt thou be made whole?"

The impotent man answered him; "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

Jesus saith unto him; "Rise, take up thy bed, and walk." And immediately the man was made whole, and took up his bed, and walked. And on the same day was the Sabbath.

The Jews therefore said unto him that was cured; "It is the Sabbath day; it is not lawful for thee to carry thy bed."

He answered them; "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'"

Then asked they him; "What man is that which said unto thee, 'Take up thy bed, and walk'?"

And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus find-

eth him in the temple, and said unto him ; "Behold, thou art made whole ; sin no more, lest a worse thing come unto thee." The man departed and told the Jews that it was Jesus which had made him whole.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

But Jesus answered them ; "My father worketh hitherto, and I work."

Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God.

Then answered Jesus, and said unto them ; "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do ; for what things soever he doeth, these also doeth the Son likewise ; for the Father loveth the Son, and sheweth him all things that himself doeth ; and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will. For the Father judgeth no man ; but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead

shall hear the voice of the Son of God ; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself ; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing. As I hear, I judge ; and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man ; but these things I say, that ye might be saved. He was a burning and a shining light ; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John ; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time nor seen his shape. And ye have not his word abiding in you ; for whom he hath sent, him ye believe not. Search the Scriptures, for in them ye think ye have eternal life ; and they are they which testify of me ; and ye will not come to me, that ye might have life. I

receive not honor from men; but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

[1] After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

CHAPTER VI.

Walk through the Corn-fields on the Sabbath Day. — Jesus in the Synagogue at Nazareth.

[2] And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

[3] At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him; "Behold, thy disciples do that which is not lawful to do upon the Sabbath day."

[1] John vii. 1. [2] Luke iv. 14, 15. [3] Matt. xii. 1 – 8.

But he said unto them; "Have ye not read what David did, when he was an hungered, and they that were with him? how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth; 'I will have mercy and not sacrifice;' ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day."

[1] And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it is written; "The spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And he closed the book, and he gave it again to the minister, and sat down; and the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them; "This day is this Scripture fulfilled in your ears." And all bare him

[1] Luke iv. 16 - 30.

witness, and wondered at the gracious words which proceeded out of his mouth, and they said; "Is not this Joseph's son?"

And he said unto them; "Ye will surely say unto me this proverb; 'Physician, heal thyself;' whatsoever we have heard done in Capernaum, do also here in thy country." And he said; "Verily, I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city; and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong; but he, passing through the midst of them, went his way.

CHAPTER VII.

Jesus at the Feast of Tabernacles. — The Woman taken in Adultery.

[1] Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him; "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world." (For neither did his brethren believe in him.)

Then said Jesus unto them; "My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast; I go not up yet unto this feast, for my time is not yet full come." When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said; "Where is he?" And there was much murmuring among the people concerning him. For some said; "He is a good man;" others said; "Nay; but he deceiveth the people." Howbeit, no man spake openly of him, for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple and taught. And the Jews

[1] John vii. 2–53.

marvelled, saying; "How knoweth this man letters, having never learned?"

Jesus answered them, and said; "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law? and yet none of you keepeth the law; why go ye about to kill me?"

The people answered and said; "Thou hast a devil; who goeth about to kill thee?"

Jesus answered and said unto them; "I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers:) and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to the appearance, but judge righteous judgment."

Then said some of them of Jerusalem; "Is not this he whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him; do the rulers know indeed that this is the very Christ? Howbeit, we know this man, whence he is; but when Christ cometh, no man knoweth whence he is."

Then cried Jesus in the temple, as he taught, saying; "Ye both know me, and ye know whence I am; and I am not come of myself, but he that

sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me."

Then they sought to take him; but no man laid hands on him; — because his hour was not yet come. And many of the people believed on him, and said; "When Christ cometh, will he do more miracles that these which this man hath done?"

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and chief priests sent officers to take him.

Then said Jesus unto them; "Yet a little while I am with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come."

Then said the Jews among themselves; "Whither will he go that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said; 'Ye shall seek me, and shall not find me; and where I am, thither ye cannot come'?"

In the last day, that great day of the feast, Jesus stood and cried, saying; "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

(But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said; "Of a truth this is the Prophet." Others said; "This is the Christ." But some

said ; " Shall Christ come out of Galilee ? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ? "

So there was a division among the people because of him. And some of them would have taken him ; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees. And they said unto them ; " Why have ye not brought him ? "

The officers answered ; " Never man spake like this man."

Then answered them the Pharisees ; " Are ye also deceived ? Have any of the rulers, or of the Pharisees believed on him ? But this people, who knoweth not the law, are cursed."

Nicodemus saith unto them (he that came to Jesus by night, being one of them) ; " Doth our law judge any man before it hear him, and know what he doeth ? "

They answered and said unto him ; " Art thou also of Galilee ? Search, and look, for out of Galilee ariseth no prophet."

[1] And every man went unto his own house : — Jesus went unto the Mount of Olives.

And early in the morning he came again into the temple, and all the people came unto him ; and he sat down and taught them.

And the Scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst, they say unto him ; " Master, this woman was taken in adultery, in the very act. Now Moses in the law command-

[1] John viii. 1 – 59.

ed us, that such should be stoned; but what sayest thou?" — This they said, tempting him, that they might have to accuse him.

But Jesus stooped down and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them; "He that is without sin among you, let him first cast a stone at her." — And again he stooped down and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out, one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her; "Woman, where are those thine accusers? hath no man condemned thee?"

She said; "No man, Lord."

And Jesus said unto her; "Neither do I condemn thee: go, and sin no more."

Then spake Jesus again unto them, saying; "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

The Pharisees therefore said unto him; "Thou bearest record of thyself; thy record is not true."

Jesus answered and said unto them; "Though I bear record of myself yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

It is also written in your law, that 'the testimony of two men is true.' I am one that bear witness of myself; and the Father that sent me beareth witness of me."

Then said they unto him; "Where is thy Father?"

Jesus answered; "Ye neither know me, nor my Father. If ye had known me, ye should have known my Father also."

These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him, for his hour was not yet come.

Then said Jesus again unto them; "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come."

Then said the Jews; "Will he kill himself, because he saith, 'Whither I go, ye cannot come'?"

And he said unto them; "Ye are from beneath, I am from above; ye are of this world, I am not of this world. I said therefore unto you, that ye shall die in your sins. For if ye believe not that I am he, ye shall die in your sins."

Then said they unto him; "Who art thou?"

And Jesus saith unto them; "Even the same that I said unto you from the beginning. I have many things to say, and to judge of you; but he that sent me is true; and I speak to the world those things which I have heard of him."

(They understood not that he spake to them of the Father.)

Then said Jesus unto them; "When ye have lifted up the Son of man, then shall ye know that I am he; and that I do nothing of myself, but

as my Father hath taught me, I speak these things; and he that sent me is with me; the Father hath not left me alone, for I do always those things that please him."

As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him; "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

They answered him; "We be Abraham's seed, and were never in bondage to any man; how sayest thou, 'Ye shall be made free.'"

Jesus answered them; "Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father." They answered and said unto him; "Abraham is our father."

Jesus saith unto them; "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father."

Then said they to him; "We be not born of fornication; we have one Father, even God."

Jesus said unto them; "If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself,

but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God."

Then answered the Jews, and said unto him, "Say we not well, that thou art a Samaritan, and hast a devil?"

Jesus answered; "I have not a devil, but I honor my Father, and ye do dishonor me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, if a man keep my saying, he shall never see death."

Then said the Jews unto him; "Now we know that thou hast a devil; Abraham is dead, and the prophets, and thou sayest, 'If a man keep my saying, he shall never taste of death.' Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?"

Jesus answered; "If I honor myself, my honor is nothing. It is my Father that honoreth me, of whom ye say, that he is your God, yet ye have not known him; but I know him. And if I should say, I know him not, I shall be a liar like unto you. But I know him, and keep his saying. Your

father Abraham rejoiced to see my day ; and he saw it, and was glad."

Then said the Jews unto him ; "Thou art not yet fifty years old, and hast thou seen Abraham ? "

Jesus said unto them ; "Verily, verily, I say unto you, before Abraham was, I am."

Then took they up stones to cast at him ; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER VIII.

Cure of the Blind Man. — The Good Shepherd.

[1] And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying ; "Master, who did sin ? this man, or his parents, that he was born blind ? "

Jesus answered ; "Neither hath this man sinned, nor his parents ; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day ; the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him ; "Go, wash in the pool of Siloam."

He went his way therefore, and washed, and came seeing.

[1] John ix. 1 — 41.

The neighbours therefore, and they which before had seen him that he was blind, said; "Is not this he that sat and begged?" Some said; "This is he." Others said; "He is like him." But he said; "I am he."

Therefore said they unto him; "How were thine eyes opened?"

He answered and said; "A man that is called Jesus made clay and anointed mine eyes, and said unto me, 'Go to the pool of Siloam, and wash.' And I went and washed, and I received sight."

Then said they unto him; "Where is he?"

He said; "I know not."

They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him, how he had received his sight. He said unto them; "He put clay upon mine eyes, and I washed, and do see."

Therefore said some of the Pharisees; "This man is not of God, because he keepeth not the Sabbath."

Others said; "How can a man that is a sinner do such miracles?" And there was a division among them.

They say unto the blind man again; "What sayest thou of him, that he hath opened thine eyes?"

He said; "He is a prophet."

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

And they asked them, saying; "Is this your son, who ye say was born blind? How then doth he now see?"

His parents answered them and said; "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age, ask him; he shall speak for himself."

These words spake his parents, because they feared the Jews. For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents; "He is of age, ask him."

Then again called they the man that was blind, and said unto him; "Give God the praise; we know that this man is a sinner."

He answered and said; "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see."

Then said they to him again; "What did he to thee? how opened he thine eyes?"

He answered them; "I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also be his disciples?"

Then they reviled him, and said; "Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is."

The man answered and said unto them; "Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sin-

ners ; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard, that any man opened the eyes of one that was born blind ; if this man were not of God, he could do nothing."

They answered and said unto him ; "Thou wast altogether born in sins ; and dost thou teach us ? "

And they cast him out. Jesus heard that they had cast him out ; and when he had found him, he said unto him ; "Dost thou believe on the Son of God ? "

He answered and said ; "Who is he, Lord, that I might believe on him ? "

And Jesus said unto him ; "Thou hast both seen him, and it is he that talketh with thee."

And he said ; "Lord, I believe." And he worshipped him.

And Jesus said ; "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."

And some of the Pharisees which were with him heard these words, and said unto him ; "Are we blind also ? "

Jesus said unto them ; "If ye were blind, ye should have no sin ; but now ye say, 'We see ;' therefore your sin remaineth. [1] Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber ; but he that entereth in by the door is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice ; and he calleth his own sheep by name, and leadeth them out. And when

[1] John x. 1–21.

he putteth forth his own sheep, he goeth before them ; and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him ; for they know not the voice of strangers."

This parable spake Jesus unto them ; but they understood not what things they were which he spake unto them.

Then said Jesus unto them again ; "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers ; but the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy ; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd ; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd ; and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold ; them also I must bring ; and they shall hear my voice, and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again ; no man taketh it from me, but I lay it down of myself; I have power to lay it down,

and I have power to take it again ; this commandment have I received of my Father."

There was a division therefore again among the Jews for these sayings. And many of them said ; "He hath a devil, and is mad ; why hear ye him ? "

Others said ; "These are not the words of him that hath a devil ; can a devil open the eyes of the blind ? "

CHAPTER IX.

Jesus departs into Galilee. — Call of Peter and Andrew and James and John. — Cure of Simon's Wife's Mother, and other Miracles. — The Draught of Fishes.

[1] Now when Jesus had heard that John was cast into prison, he departed into Galilee.

[2] (For Herod himself had sent forth and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife, for he had married her. For John had said unto Herod ; "It is not lawful for thee to have thy brother's wife.")

[3] And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim ; that it might be fulfilled which was spoken by Esaias the prophet, saying ; "The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles, the people which sat in darkness, saw great light ; and to them which sat in the region and shadow of death, light is sprung up."

[1] Matt. iv. 12. [2] Mark vi. 17, 18. [3] Matt. iv. 13 - 22.

From that time Jesus began to preach, and to say ; "Repent ; for the kingdom of heaven is at hand."

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers. And he saith unto them ; "Follow me, and I will make you fishers of men."

And they straightway left their nets and followed him.

And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them. And they immediately left the ship and their father, and followed him.

[1] And they went into Capernaum ; and straightway on the Sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine ; for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit, and he cried out, saying ; "Let us alone ; what have we to do with thee, Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the holy one of God."

And Jesus rebuked him, saying ; "Hold thy peace, and come out of him."

And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying ; "What thing is this ? what new doctrine is this ? for with authority commandeth he even the unclean spir-

[1] Mark i. 21 – 38.

its, and they do obey him." And immediately his fame spread abroad throughout all the region round about Galilee. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever; and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her; and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils; and all the city was gathered together at the door. And he healed many that were sick with divers diseases; and cast out many devils, and suffered not the devils to speak, because they knew him. [1] That it might be fulfilled which was spoken by Esaias the prophet, saying; "Himself took our infirmities and bare our sicknesses."

And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him; "All men seek for thee."

And he said unto them; "Let us go into the next towns, that I may preach there also; for therefore came I forth."

[2] And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought

[1] (Matt. viii 17.) [2] Matt. iv 23-25.

unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

[1] And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret; and saw two ships standing by the lake; but the fisherman were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land; and he sat down, and taught the people out of the ship.

Now, when he had left speaking, he said unto Simon; "Launch out into the deep, and let down your nets for a draught."

And Simon, answering, said unto him; "Master, we have toiled all night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come, and help them; and they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus's knees, saying; "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John, the sons of Zebedee,

[1] Luke v. 1 – 11.

which were partners with Simon. And Jesus said unto Simon; "Fear not; from henceforth thou shalt catch men." And when they had brought their ships to land, they forsook all, and followed him.

CHAPTER X.

Sermon on the Mount.

[1] AND seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying;

"Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

"Ye are the salt of the earth. But if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast

[1] Matt. v. 1-48.

out and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid; neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

"Ye have heard that it was said by them of old time; 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.' But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, 'Raca,' shall be in danger of the council; but whosoever shall say, 'Thou fool,' shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be recon-

ciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him ; lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

" Ye have heard that it hath been said ; ' Thou shalt not commit adultery.' But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

" And if thy right eye offend thee, pluck it out, and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

" It hath been said ; ' Whosoever shall put away his wife, let him give her a writing of divorcement.' But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.

" Again, ye have heard, that it hath been said by them of old time ; ' Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths.' But I say unto you, swear not at all, neither by heaven, for it is God's throne ; nor by the earth, for it is his footstool ; neither by Jerusalem, for it is the city of the great King ; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your

communication be, 'Yea, yea; nay, nay'; for whatsoever is more than these cometh of evil.

"Ye have heard that it hath been said; 'An eye for an eye, and a tooth for a tooth.' But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.

"Ye have heard that it hath been said; 'Thou shalt love thy neighbour, and hate thine enemy.' But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER XI.

Sermon on the Mount concluded.

[1] "TAKE heed that ye do not your alms before men, to be seen of them; otherwise ye have no

[1] Matt. vi. 1 – 34.

reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father, which seeth in secret, himself shall reward thee openly."

"And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye; 'Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.' For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men

their trespasses, neither will your Father forgive your trespasses.

"Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye

not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying; 'What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

[1] "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again."

And he spake a parable unto them; "Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect, shall be as his master.

[1] Luke vi. 37 - 42.

"And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? either how canst thou say to thy brother; 'Brother, let me pull out the mote that is in thine eye;' when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

[1] "Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh — receiveth; and he that seeketh — findeth; and to him that knocketh — it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat. Because, strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.

"Beware of false prophets, which come to you

[1] Matt. vii. 6 - 29.

in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?' And then will I profess unto them; 'I never knew you; depart from me, ye that work iniquity.'

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the scribes.

CHAPTER XII.

Cure of a Leper. — The Centurion's Servant. — Raising of the Widow's Son. — Stilling of the Tempest. — Cure of the Demoniac of Gadara.

[1] When he was come down from the mountain, great multitudes followed him. [2] And there came a leper to him beseeching him, and kneeling down to him, and saying unto him; "If thou wilt, thou canst make me clean." And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him; "I will; be thou clean." And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away and saith unto him; "See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city; but was without in desert places, and they came to him from every quarter.

[3] And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying; "Lord, my servant lieth at home sick of the palsy, grievously tormented."

And Jesus saith unto him; "I will come and heal him."

The centurion answered and said; "Lord, I am not worthy that thou shouldst come under my

[1] Matt. viii. 1. [2] Mark i. 40 - 45. [3] Matt. viii. 5 - 13.

roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, 'Go,' and he goeth; unto another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."

When Jesus heard it, he marvelled, and said to them that followed; "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

And Jesus said unto the centurion; "Go thy way, and as thou hast believed, so be it done unto thee."

And his servant was healed in the selfsame hour.

[1] And it come to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her; "Weep not." And he came and touched the bier; and they that bare him stood still. And he said; "Young man, I say unto thee, arise." And he that was dead sat up, and began to speak; and he delivered him to his

[1] Luke vii. 11–17.

mother. And there came a fear on all, and they glorified God, saying; "That a great prophet is risen up among us, and that God hath visited his people." And this rumor of him went forth throughout all Judea, and throughout all the region round about.

[1] The same day, when the even was come, he saith unto them; "Let us pass over unto the other side."

[2] And it came to pass, that as they went in the way, a certain man said unto him; "Lord, I will follow thee whithersoever thou goest."

And Jesus said unto him; "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

And he said unto another; "Follow me."

But he said; "Lord, suffer me first to go and bury my father."

Jesus said unto him; "Let the dead bury their dead; but go thou and preach the kingdom of God."

And another also said; "Lord, I will follow thee; but let me first go bid them farewell which are at home at my house."

And Jesus said unto him; "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

[3] And when they had sent away the multitude, they took him even as he was in the ship; and there were also with him other little ships.

[4] And when he had entered into a ship, his disciples followed him. And, behold, there arose a

[1] Mark iv. 35. [2] Luke ix. 57 - 62. [3] Mark iv. 36.
[4] Matt. viii. 23 - 27.

great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And the disciples came to him, and awoke him, saying; "Lord, save us, we perish."

And he saith unto them; "Why are ye fearful, O ye of little faith?"

Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying; "What manner of man is this, that even the winds and the sea obey him?"

[1] And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains, because that he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him; and, always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran, and worshipped him; and cried with a loud voice, and said; "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." (For he said unto him; "Come out of the man, thou unclean spirit.")

And he asked him; "What is thy name?"

And he answered, saying; "My name is Legion; for we are many." And he besought him

[1] Mark v. 1–20.

much that he would not send them away out of the country.

Now there was there, nigh unto the mountain, a great herd of swine feeding. And all the devils besought him, saying; "Send us into the swine that we may enter into them."

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with a devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him; "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

And he departed, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.

CHAPTER XIII.

Cure of the Man sick of the Palsy. — Call of Levi. — Raising of Jairus's Daughter. — Cure of Two Blind Men and a Dumb Man.

[1] And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea. [2] Again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them. And they come unto him bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof, where he was; and when they had broken it up, they let down the bed, wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy; [3] "Son, be of good cheer, thy sins be forgiven thee." But there were certain of the scribes sitting there, and reasoning in their hearts; "Why doth this man thus speak blasphemies? who can forgive sins but God only?"

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them; "Why reason ye these things in your hearts? Whether is it easier? to say to the sick of the palsy,' 'Thy sins be forgiven thee?' or to say, 'Arise, and take up thy bed, and walk?'

[1] Mark v. 21. [2] Mark ii. 1 – 14. [3] (Matt ix. 2.)

But that ye may know that the Son of man hath power on earth to forgive sins ;" (he saith to the sick of the palsy ;) " I say unto thee, 'Arise, and take up thy bed, and go thy way into thy house.'"

And immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, [1] which had given such power unto men, saying ; " We never saw it on this fashion."

And he went forth again by the sea side ; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw [2] a man named Matthew, Levi the son of Alpheus, [3] a publican, sitting at the receipt of custom, and said unto him ; " Follow me." And he left all, rose up, and followed him. And Levi made him a great feast in his own house. [4] And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples. [5] And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples ; " How is it that he eateth and drinketh with publicans and sinners ?" When Jesus heard it he saith unto them ; [6] " They that are whole need not a physician ; but they that are sick ; I came not to call the righteous, but sinners to repentance."

And they said unto him ; " Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees ; but thine eat and drink ?"

And he said unto them ; " Can ye make the children of the bridechamber fast while the bride-

[1] (Matt. ix. 8.) [2] (Matt. ix. 9) [3] Luke v. 27 – 29.
[4] Matt. ix. 10. [5] Mark ii. 16, 17. [6] Luke v. 31 – 39.

groom is with them ? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." And he spake also a parable unto them ? "No man putteth a piece of new garment upon an old ; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish ; but new wine must be put into new bottles ; and both are preserved. No man also having drunk old wine, straightway desireth new, for he saith, 'The old is better.'"

[1] And behold, there came a man, named Jairus, and he was a ruler of the synagogue ; and he fell down at Jesus's feet, and besought him that he would come into his house ; for he had one only daughter, about twelve years of age, and she lay a dying.

But as he went, the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him and touched the border of his garment, —[2](for she said; "If I may but touch his clothes, I shall be whole,") — and immediately her issue of blood stanched. And Jesus said ; "Who touched me ?" When all denied, Peter, and they that were with him, said ; "Master, the multitude throng thee, and press thee ; and sayest thou, 'Who touched me?'"

And Jesus said ; "Somebody hath touched me ; for I perceive that virtue is gone out of me."

And when the woman saw that she was not hid, she came trembling, and, falling down before him,

[1] Luke viii. 41-50. [2] (Mark v. 28.)

she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

And he said unto her ; "Daughter, be of good comfort ; thy faith hath made thee whole ; go in peace."

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him ; "Thy daughter is dead ; trouble not the master."

But when Jesus heard it, he answered him, saying ; "Fear not ; believe only and she shall be made whole."

[1] And he suffered no man to follow him, save Peter, and James, and John, the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them ; "Why make ye this ado, and weep ? the damsel is not dead, but sleepeth." And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her ; [2] "Maid, arise." And her spirit came again, and she arose straightway. And he commanded to give her meat. And her parents were astonished. But he charged them that they should tell no man what was done.

[3] And when Jesus departed thence, two blind men followed him crying, and saying; "Thou son of David, have mercy on us." And when he was come into the house, the blind men came to him,

[1] Mark v. 37–41. [2] Luke viii. 54–56. [3] Matt. ix. 27–34.

and Jesus saith unto them ; "Believe ye that I am able to do this ?"

They said unto him ; "Yea, Lord."

Then touched he their eyes, saying ; "According to your faith be it unto you."

And their eyes were opened. And Jesus straightly charged them, saying ; "See that no man know it." But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man, possessed with a devil. And when the devil was cast out, the dumb spake. And the multitudes marvelled, saying ; "It was never so seen in Israel." But the Pharisees said ; "He casteth out devils through the prince of the devils."

CHAPTER XIV.

Twelve Apostles chosen. — Mission of the Twelve.

[1] And it came to pass in those days, that he went out into a mountain to pray ; and continued all night in prayer to God. And when it was day, he called unto him his disciples ; and of them he chose twelve, whom also he named apostles ; (Simon whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor ;) and he came down with them, and stood in the plain ; and the company of his disciples, and

[1] Luke vi. 12–19.

a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.

[1] And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples; "The harvest is truly plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

[2] And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. [3] These twelve Jesus sent forth, [4] by two and two, and commanded them, saying; "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, nei-

[1] Matt. ix. 35-38. [2] Matt. x. 1. [3] Matt. x. 5-42.
[4] (Mark vi. 7.)

ther shoes, nor yet staves. For the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

"Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. But beware of men. For they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death; and ye shall be hated of all men for my name's sake. But he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another. For verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above his master,

nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore. For there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it. He that receiveth you receiveth me; and he that re-

ceiveth me receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

[1] And they departed, and went through the towns, preaching the gospel and healing everywhere.

[2] And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

CHAPTER XV.

Message of John the Baptist. — Jesus at the House of Simon the Pharisee. — Mission of the Seventy. — Parable of the Good Samaritan. — Jesus visits Martha and Mary. — Jesus at the Feast of Dedication. — The Disciples taught to pray.

[3] And the disciples of John shewed him of all these things. [4] Now when John had heard in the prison the works of Christ, calling unto him two of his disciples, he sent them to Jesus, saying; "Art thou he that should come, or look we for another?"

When the men were come unto him, they said; "John Baptist hath sent us unto thee, saying, 'Art thou he that should come, or look we for another?'"

[1] Luke ix. 6. [2] Matt. xi. 1.
[3] Luke vii. 18-28. [4] (Matt. xi. 2)

And in that same hour he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus answering, said unto them; "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."

And when the messengers of John were departed, he began to speak unto the people concerning John; "What went ye out into the wilderness for to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold they which are gorgeously apparelled, and live delicately, are in king's courts. But what went ye out for to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written; 'Behold I send my messenger before thy face, which shall prepare thy way before thee.' For I say unto you, among these that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he. [1] And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear let him hear."

[2] And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers

[1] Matt. xi. 12 - 15. [2] Luke vii. 29 - 50.

rejected the counsel of God against themselves, being not baptized of him. And the Lord said; "Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying: 'We have piped unto you and ye have not danced; we have mourned to you, and ye have not wept.' For John the Baptist came neither eating bread, nor drinking wine; and ye say, 'He hath a devil.' The Son of man is come eating and drinking; and ye say; 'Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners." But wisdom is justified of all her children."

And one of the Pharisees desired him that he would eat with him; and he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears; and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now, when the Pharisee, which had bidden him, saw it, he spake within himself, saying; "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner."

And Jesus answering, said unto him; "Simon, I have somewhat to say unto thee."

And he saith; "Master, say on."

"There was a certain creditor, which had two debtors; the one owed five hundred pence, and

the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most ?"

Simon answered and said ; "I suppose that he, to whom he forgave most."

And he said unto him ; "Thou hast rightly judged." And he turned to the woman, and said unto Simon ; "Seest thou this woman ? I entered into thine house ; thou gavest me no water for my feet ; but she hath washed my feet with tears, and wiped them with her hair. Thou gavest me no kiss ; but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint ; but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much ; but to whom little is forgiven, the same loveth little." And he said unto her ; "Thy sins are forgiven."

And they that sat at meat with him began to say within themselves ; "Who is this that forgiveth sins also ?"

And he said to the woman ; "Thy faith hath saved thee ; go in peace."

[1] After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them ; "The harvest truly is great, but the laborers are few ; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways ; behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor

[1] Luke x. 1-24.

shoes ; and salute no man by the way. And into whatsoever house ye enter, first say, 'Peace be to this house.' And if a son of peace be there, your peace shall rest upon it ; if not, it shall turn to you again. And in the same hour remain, eating and drinking such things as they give ; for the laborer is worthy of his hire ; go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.' But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say ; 'Even the very dust of your city, which cleaveth on us, we do wipe off against you ; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.' I say unto you, that it shall be more tolerable in that day for Sodom, than for that city."

[1] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. "Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell ; [2] for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the

[1] (Matt. xi. 20) [2] (Matt xi. 23, 24.)

day of judgment than for thee. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

And the seventy returned again with joy, saying; "Lord, even the devils are subject unto us through thy name."

And he said unto them; "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the powers of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

In that hour Jesus rejoiced in spirit, and said; "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him." And he turned him unto his disciples, and said privately; "Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. [1] Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest

[1] Matt. xi. 28 – 30.

unto your souls. For my yoke is easy and my burden is light."

[1] And behold, a certain lawyer stood up, and tempted him, saying; "Master, what shall I do to inherit eternal life?"

He said unto him; "What is written in the law? how readest thou?"

And he answering said; "Thou shalt love the Lord thy God with all thy heart, and with all soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

And he said unto him; "Thou hast answered right; this do and thou shalt live."

But he, willing to justify himself, said unto Jesus; "And who is my neighbour?"

And Jesus answering said; "A certain man went down from Jerusalem to Jericho, and fell among thieves; which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him. And he went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence and gave them to the host, and said unto him; 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay

[1] Luke x. 25–42.

thee.' Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

And he said; "He that shewed mercy on him."

Then said Jesus unto him; "Go, and do thou likewise."

Now it came to pass, as they went, that he entered into a certain village; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus's feet, and heard his word. But Martha was cumbered about much serving; and came to him and said; "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

And Jesus answered, and said unto her; "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

[1] And it was at Jerusalem the feast of the dedication, and it was winter; and Jesus walked in the temple, in Solomon's porch. Then came the Jews round about him, and said unto him; "How long dost thou make us to doubt? If thou be the Christ, tell us plainly."

Jesus answered them; "I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me. But ye believe not; because ye are not of my sheep. As I said unto you, my sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither

[1] John x. 22 – 42.

shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand; I and my Father are one."

Then the Jews took up stones again to stone him.

Jesus answered them; "Many good works have I shewed you from my Father; for which of these works do ye stone me?"

The Jews answered him, saying; "For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God."

Jesus answered them; "Is it not written in your law, 'I said ye are gods?' If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, 'Thou blasphemest,' — because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him."

Therefore they sought again to take him; but he escaped out of their hand.

And he went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said; "John did no miracles; but all things that John spake of this man were true."

And many believed on him there.

[1] And it came to pass, that as he was praying in a certain place, when he ceased, one of his dis-

[1] Luke xi. 1 – 13.

ciples said unto him; "Lord, teach us to pray, as John also taught his disciples."

And he said unto them; "When ye pray, say; 'Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us; and lead us not into temptation; but deliver us from evil.'"

And he said unto them; "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, 'Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?' And he from within shall answer and say, 'Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.' I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you; Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

CHAPTER XVI.

Jesus at the House of a Pharisee. — Parable of the Supper. — On Counting the Cost. — The Lost Sheep. — The Lost Money. — The Prodigal Son. — The Unjust Steward. — The Rich Man and Lazarus.

[1] And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus, answering, spake unto the lawyers and Pharisees, saying; "Is it lawful to heal on the Sabbath day?" And they held their peace. And he took him, and healed him, and let him go. And he answered them, saying; "Which of you shall have an ass or an ox fall into a pit, and will not straightway pull him out on the Sabbath day?" And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them; "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, 'Give this man place'; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, 'Friend, go up higher.' Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever

[1] Luke xiv. 1 - 35.

exalteth himself shall be abased ; and he that humbleth himself shall be exalted."

Then said he also to him that bade him ; "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours ; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind ; and thou shalt be blessed, for they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just."

And when one of them that sat at meat with him heard these things, he said unto him ; "Blessed is he that shall eat bread in the kingdom of God."

Then said he unto him ; "A certain man made a great supper, and bade many. And he sent his servant at supper-time to say to them that were bidden, 'Come, for all things are now ready.' And they all with one consent began to make excuse. The first said unto him ; 'I have bought a piece of ground, and I must needs go and see it ; I pray thee, have me excused.' And another said ; 'I have bought five yoke of oxen, and I go to prove them ; I pray thee, have me excused.' And another said ; 'I have married a wife, and therefore I cannot come.' So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant ; 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.' And the servant said ; 'Lord, it is done as thou hast commanded, and yet there is room.' And the lord said unto the servant ; 'Go out into the highways and hedges, and com-

pel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.' "

And there went great multitudes with him ; and he turned, and said unto them ; " If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it ? lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying ; ' This man began to build and was not able to finish.' Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand ? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good ; but if the salt have lost his savor, wherewith shall it be seasoned ? It is neither fit for the land, nor yet for the dunghill ; but men cast it out. He that hath ears to hear let him hear."

[1] Then drew near unto him all the publicans and sinners, for to hear him. And the Pharisees and Scribes murmured, saying ; " This man receiveth sinners, and eateth with them." And he spake this parable unto them saying ; " What man of

[1] Luke xv. 1 – 32.

you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing; and when he cometh home, he calleth together his friends and neighbours, saying unto them; 'Rejoice with me; for I have found my sheep which was lost.' I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

"Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying; 'Rejoice with me; for I have found the piece which I had lost.' Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

And he said; "A certain man had two sons. And the younger of them said to his father; 'Father give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country; and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he

said; 'How many hired servants of my father's have bread enough and to spare! and I perish with hunger. I will arise and go to my father, and will say unto him, '"Father, I have sinned against Heaven, and before thee; and am no more worthy to be called thy son; make me as one of thy hired servants."' And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion; and ran, and fell on his neck, and kissed him. And the son said unto him; 'Father, I have sinned against Heaven and in thy sight; and am no more worthy to be called thy son.' But the father said to his servants; 'Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost and is found.' And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him; 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' And he was angry, and would not go in. Therefore came his father out, and entreated him. And he answering said to his father; 'Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.' And he said unto him;

'Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad, for this thy brother was dead, and is alive again; and was lost, and is found.'"

[1] And he said also unto his disciples; "There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him; 'How is it that I hear this of thee? give an account of thy stewardship; for thou mayst be no longer steward.' Then the steward said within himself; 'What shall I do, because my lord taketh away from me the stewardship? I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship they may receive me into their houses.' So he called every one of his lord's debtors unto him, and said unto the first; 'How much owest thou unto my lord?' And he said; 'A hundred measures of oil.' And he said unto him; 'Take thy bill, and sit down quickly, and write fifty.' Then said he to another; 'And how much owest thou?' And he said; 'A hundred measures of wheat.' And he said unto him; 'Take thy bill, and write fourscore.' And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you; Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If there-

[1] Luke xvi. 1 – 17.

fore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them; "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail."

[1] "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass that the beggar died and was carried by angels into Abraham's bosom. The rich man also died and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said; 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in

[1] Luke xvi. 19–31.

water, and cool my tongue ; for I am tormented in this flame.' But Abraham said ; 'Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence.' Then he said ; 'I pray thee, therefore, father, that thou wouldst send him to my father's house ; for I have five brethren ; that he may testify unto them lest they also come into this place of torment.' Abraham saith unto him ; 'They have Moses and the prophets ; let them hear them.' And he said ; 'Nay, Father Abraham ; but if one went unto them from the dead, they will repent.' And he said unto him ; 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'"

CHAPTER XVII.

Resurrection of Lazarus. — Healing of the Withered Hand. — Discourses of Jesus occasioned by the Hostility of the Pharisees, &c.

[1] Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his

[1] John xi. 1–54.

sisters sent unto him, saying; "Lord, behold, he whom thou lovest is sick." When Jesus heard that, he said; "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples; "Let us go into Judea again."

His disciples say unto him; "Master, the Jews of late sought to stone thee, and goest thou thither again?"

Jesus answered; "Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him." These things said he; and after that he saith unto them; "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."

Then said his disciples; "Lord, if he sleep, he shall do well."

Howbeit, Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly; "Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him."

Then said Thomas, which is called Didymus, unto his fellow-disciples; "Let us also go, that we may die with him."

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs

off; and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house.

Then said Martha unto Jesus; "Lord, if thou hadst been here, my brother had not died; but I know that even now, whatsoever thou wilt ask of God, God will give it thee."

Jesus saith unto her; "Thy brother shall rise again."

Martha saith unto him; "I know that he shall rise again, in the resurrection at the last day."

Jesus said unto her; "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. Believest thou this?"

She saith unto him; "Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world." And when she had so said, she went her way, and called Mary her sister secretly, saying; "The Master is come, and calleth for thee."

As soon as she heard that, she arose quickly, and came unto him. (Now Jesus was not yet come into the town; but was in that place where Martha met him.) The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying; "She goeth unto the grave to weep there." Then when Mary was come where Jesus was, and saw him, she fell down at his feet saying unto him; "Lord, if thou hadst been here,

my brother had not died." When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said; "Where have ye laid him?"

They say unto him; "Lord, come and see."

Jesus wept.

Then said the Jews; "Behold how he loved him!" And some of them said; "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said; "Take ye away the stone."

Martha, the sister of him that was dead, said unto him; "Lord, by this time he stinketh; for he has been dead four days."

Jesus saith unto her; "Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God?"

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said; "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me." And when he thus had spoken, he cried with a loud voice; "Lazarus, come forth." And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them; "Loose him, and let him go."

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the

Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said; "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation." And one of them, named Caiaphas, being the high-priest that same year, said unto them; "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." And this spake he not of himself; but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim; and there continued with his disciples.

[1] And it came to pass also on another Sabbath, that he entered into the synagogue, and taught; and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the Sabbath day, that they might find accusation against him. But he knew their thoughts, and said to the man which had the withered hand; "Rise up; and stand in the midst." And he arose and stood forth. Then said Jesus unto them; "I will ask you, What is law-

[1] Luke vi. 6–9.

ful on the Sabbath day, to do good, or to do evil? to save life or to destroy it?" [1] And he said unto them; "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much more then is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath day." [2] But they held their peace. [3] And looking round about upon them all, he said unto the man; "Stretch forth thy hand." And he did so; and his hand was restored whole as the other. And they were filled with madness, and communed one with another what they might do to Jesus. [4] And the Pharisees went forth, and straightway took council with the Herodians against him, how they might destroy him. [5] But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him; and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many, insomuch that they pressed upon him, for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying; "Thou art the Son of God." And he straitly charged them that they should not make him known; [6] that it might be fulfilled which was spoken by Esaias the prophet, saying; "Behold my

[1] Matt. xii. 11, 12. [2] Mark iii. 4. [3] Luke vi. 10, 11.
[4] Mark iii. 6. [5] Mark iii. 7–12. [6] Matt. xii. 17–21.

servant, whom I have chosen, my beloved, in whom my soul is well pleased ; I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry, neither shall any man hear his voice in the streets ; a bruised reed shall he not break, and smoking flax shall he not quench; till he send forth judgment unto victory. And in his name shall the Gentiles trust."

[1] And they went into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him ; for they said ; "He is beside himself."

[2] Then was brought unto him one possessed with a devil, blind and dumb ; and he healed him, insomuch that the blind and dumb both spake and saw. And the people were amazed, and said ; "Is not this the son of David ?"

But when the Pharisees heard it they said ; "This fellow does not cast out devils, but by Beelzebub, the prince of devils." And Jesus knew their thoughts, and said unto them ; "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself, how shall then his kingdom stand ? And if I by Beelzebub cast out devils, by whom do your children cast them out ? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and

[1] Mark iii. 19-21. [2] Matt. xii. 22-45.

then he will spoil his house. He that is not with me, is against me ; and he that gathereth not with me, scattereth abroad. Wherefore I say unto you ; All manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him ; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt ; for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things ; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Then certain of the Scribes and of the Pharisees answered, saying ; "Master, we would see a sign from thee." But he answered and said unto them ; "An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it ; because they repented

at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

"When the unclean spirit has gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith; 'I will return into my house, from whence I came out.' And when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

[1] And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him; "Blessed is the womb that bare thee, and the paps which thou hast sucked." But he said; "Yea, rather blessed are they that hear the word of God, and keep it."

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him; "Behold, thy mother and thy brethren stand without, desiring to speak with thee.

But he answered and said unto him that told him; "Who is my mother? and who are my brethren?" And he stretched forth his hand towards his disciples, and said; "Behold my mother and my brethren! For whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother."

[1] (Luke xi 27, 28.)

CHAPTER XVIII.

Jesus at the House of a Pharisee. — Parables. — Jesus visits Nazareth.

[1] And as he spake, a certain Pharisee besought him to dine with him. And he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him; "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and behold all things are clean unto you. But woe unto you Pharisees, for ye tithe mint, and rue, and all manner of herbs; and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them."

Then answered one of the lawyers, and said unto him; "Master, thus saying, thou reproachest us also."

And he said; "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed

[1] Luke xi. 37–54.

them. Truly, ye bear witness, that ye allow the deeds of your fathers ; for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God ; 'I will send them prophets and apostles, and some of them they shall slay and persecute, that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple.' Verily I say unto you, it shall be required of this generation. Woe unto you, lawyers ! for ye have taken away the key of knowledge ; ye entered not in yourselves, and them that were entering in ye hindered."

And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things ; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

[1] The same day went Jesus out of the house, and sat by the sea-side ; and great multitudes were gathered together unto him, so that he went into a ship, and sat there ; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying ; "Behold, a sower went forth to sow. And when he sowed, some seeds fell by the wayside ; and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth ; and forthwith they sprung up, because they had no deepness of earth ; and when the sun was up, they were scorched ; and because they had no root, they

[1] Matt. xiii. 1 - 23.

withered away. And some fell among thorns ; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear."

And the disciples came, and said unto him ; " Why speakest thou unto them in parables ?"

He answered and said unto them ; " Because it is given unto you to know the mysteries of the kingdom of heaven ; but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance ; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables ; because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith ; ' By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.' But blessed are your eyes, for they see ; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

" Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked

one, and catcheth away that which was sown in his heart: this is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word; and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

[1] And he said unto them; "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear." And he said unto them; "Take heed what ye hear. With what measure ye mete, it shall be measured to you. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath."

[2] Another parable put he forth unto them, saying; "The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat; and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the

[1] Mark iv. 21–25. [2] Matt. xiii. 24–30.

householder came and said unto him ; 'Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?' He said unto them ; 'An enemy hath done this.' The servant said unto him ; 'Wilt thou then that we go and gather them up ?' But he said ; 'Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest ; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them ; but gather the wheat into my barn.'"

[1] And he said ; "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

[2] Another parable put he forth unto them, saying; "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Which indeed is the least of all seeds ; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Another parable spake he unto them, saying ; "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

All these things spake Jesus unto the multitude in parables, and without a parable spake he not

[1] Mark iv. 26–29. [2] Matt. xiii. 31–58.

unto them; that it might be fulfilled which was spoken by the prophet, saying; "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Then Jesus sent the multitude away, and went into the house. And his disciples came unto him, saying; "Declare unto us the parable of the tares of the field."

He answered and said unto them; "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy, that sowed them, is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth, as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

"Again, the kingdom of heaven is like unto treasures hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls. But when he had found one pearl of great price, he went and sold all that he had, and bought it.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of ev-

ery kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

Jesus saith unto them; "Have ye understood all these things?"

They say unto him; "Yea, Lord."

Then said he unto them; "Therefore every scribe, which is instructed in the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

And it came to pass, that when Jesus had finished these parables, he departed thence; [1] and came into his own country; and his disciples followed him.

And when he was come into his own country, [2] when the Sabbath day was come, he taught them in their synagogue, insomuch that they were astonished, and said; "Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" And they were offended in him.

But Jesus said unto them; "A prophet is not without honor, save in his own country, and in his own house."

And he did not many mighty works there, because of their unbelief.

[1] (Mark vi. 1.) [2] (Mark vi. 2.)

CHAPTER XIX.

Certain Instructions and Parables to the Jews. — Warning against Covetousness. — The Barren Fig-tree. — Cure of the Woman who had an Infirmity.

[1] In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples; "First of all, beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness, shall be heard in light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops. And I say unto you, my friends; be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear; fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows."

Also I say unto you; "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him;

[1] Luke xii. 1–57.

but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say."

And one of the company said unto him; "Master, speak to my brother, that he divide the inheritance with me."

And he said unto him; "Man, who made me a judge, or a divider over you?"

And he said unto them; "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

And he spake a parable unto them, saying; "The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, 'What shall I do? because I have no room where to bestow my fruits. This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits and my goods; and I will say to my soul; 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him; 'Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided?' So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples; "Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat; and the body

than raiment. Consider the ravens, for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not. And yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these. If then God so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to

meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so; blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

Then Peter said unto him; "Lord, speakest thou this parable unto us, or even to all?"

And the Lord said; "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, 'My lord delayeth his coming'; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware; and will cut him in sunder, and appoint him his portion with unbelievers. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more.

"I am come to send fire on the earth; and

what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on the earth? I tell you, Nay, but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

And he said also to the people; "When ye see a cloud rise out of the west, straightway ye say, 'There cometh a shower'; and so it is. And when ye see the south wind blow, ye say there will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time? yea, and why even of yourselves judge ye not what is right?"

[1] There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them; "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish."

[1] Luke xiii. 1 - 17.

He spake also this parable; ¶ A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, 'Behold, these three years have I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground?' And he answering, said unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.'"

And he was teaching in one of the synagogues on the Sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her; "Woman, thou art loosed from thine infirmity." And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people; "There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day." The Lord then answered him and said; "Thou hypocrite! doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

CHAPTER XX.

Herod hears of Jesus, &c. — Death of John the Baptist. — Five Thousand fed. — Jesus walks on the Sea. — Miracles in the Land of Gennesaret.

[1] And King Herod heard of him, (for his name was spread abroad,) and he said; "That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him." Others said; "That it is Elias." And others said; "That it is a prophet, or as one of the prophets." But when Herod heard thereof, he said; "It is John whom I beheaded: he is risen from the dead."

(For Herod himself had sent forth and laid hold upon John, and bound him in prison, for Herodias's sake, his brother Philip's wife, for he had married her. For John had said unto Herod; "It is not lawful for thee to have thy brother's wife." Therefore Herodias had a quarrel against him, and would have killed him, but she could not. For Herod feared John, knowing that he was a just man and an holy; and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel; "Ask of me whatsoever thou wilt, and I will give it thee." And he sware unto her; "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my

[1] Mark vi. 14 – 33.

kingdom." And she went forth, and said unto her mother; "What shall I ask?" And she said; "The head of John the Baptist." And she came in straightway with haste unto the king, and asked, saying; "I will that thou give me by and by in a charger the head of John the Baptist." And the king was exceeding sorry, yet, for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought. And he went and beheaded him in prison; and brought his head in a charger and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse and laid it in a tomb.)

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them; "Come ye yourselves apart into a desert place, and rest a while." For there were many coming and going; and they had no leisure so much as to eat. And they departed into a desert place by ship privately.

And the people saw them departing; and many knew him; and ran a-foot thither out of all cities. [1] And Jesus went forth, and saw a great multitude; and was moved with compassion toward them, and he healed their sick.

And when it was evening his disciples came to him, saying; "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals."

[1] Matt. xiv. 14 - 21.

But Jesus said unto them; "They need not depart; give ye them to eat."

And they say unto him; "We have here but five loaves, and two fishes."

He said; "Bring them hither to me."

And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. [1] When they were filled, he said unto his disciples; "Gather up the fragments that remain, that nothing be lost." And they that had eaten were about five thousand men, beside women and children.

[2] And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray. And when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night, Jesus went unto them walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying; "It is a spirit"; and they cried out for fear.

But straightway Jesus spake unto them, saying; "Be of good cheer, it is I; be not afraid."

And Peter answered him and said; "Lord, if it be thou, bid me to come unto thee on the water.

And he said; "Come."

[1] (John vi. 12.) [2] Matt. xiv. 22–36.

And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying; "Lord, save me."

And immediately Jesus stretched forth his hand, and caught him, and said unto him; "O thou of little faith, wherefore didst thou doubt?"

And when they were come into the ship, the wind ceased.

[1] And they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves, for their heart was hardened. Then they that were in the ship came and worshipped him, saying; "Of a truth thou art the Son of God."

And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

[1] (Mark vi. 51, 52.)

CHAPTER XXI.

Jesus at Capernaum. — Answers the Scribes and Pharisees, &c. — Jesus goes to the Region of Tyre and Sidon. — Cures the Daughter of a Canaanite Woman. — Cure of Deaf Man and Others. — Four Thousand fed.

[1] THE day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone ; (howbeit there came other boats from Tiberias nigh unto the place, where they did eat bread, after that the Lord had given thanks ;) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

And when they had found him on the other side of the sea, they said unto him ; "Rabbi, whence camest thou hither ? "

Jesus answered them and said ; "Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you ; for him hath God the Father sealed."

Then said they unto him ; "What shall we do, that we might work the works of God ? "

Jesus answered and said unto them ; "This is

[1] John vi. 22-71.

the work of God, that ye believe on him whom he hath sent."

They said therefore unto him; "What sign shewest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written; 'He gave them bread from heaven to eat.'"

Then Jesus said unto them; "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Then said they unto him; "Lord, evermore give us this bread."

And Jesus said unto them; "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me, shall never thirst. But I said unto you, that ye also have seen me, and believe not. All that the Father giveth me shall come to me; and he that cometh to me, I will in no wise cast out; for I came down from heaven, not to do mine own will, but the will of him that sent me And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

The Jews then murmured at him, because he said; "I am the bread which came down from heaven." And they said; "Is not this Jesus the son of Joseph, whose father and mother we know?

How is it then that he saith, 'I came down from heaven?'"

Jesus answered and said unto them; "Murmur not among yourselves. No man can come to me, except the Father, which hath sent me, draw him, and I will raise him up at the last day. It is written in the prophets, 'And they shall be all taught of God.' Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God; he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead; this is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world."

The Jews therefore strove among themselves, saying; "How can this man give us his flesh to eat?"

Then said Jesus unto them; "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came

down from heaven ; not as your fathers did eat manna, and are dead ; he that eateth of this bread shall live for ever." These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard this, said ; " This is a hard saying ; who can hear it ? "

When Jesus knew in himself that his disciples murmured at it, he said unto them ; " Doth this offend you ? What and if ye shall see the Son of man ascend up where he was before ? It is the Spirit that quickeneth ; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said ; " Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." From that time many of his disciples went back ; and walked no more with him. Then said Jesus unto the twelve ; " Will ye also go away ? "

Then Simon Peter answered him ; " Lord, to whom shall we go ? thou hast the words of eternal life ; and we believe, and are sure, that thou art that Christ the Son of the living God."

Jesus answered them ; " Have not I chosen you twelve ? and one of you is a devil."

He spake of Judas Iscariot the son of Simon ; for he it was that should betray him, being one of the twelve.

[1] Then came together unto him the Pharisees and certain of the Scribes, which came from Jerusa-

[1] Mark vii. 1 – 5.

lem ; and when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault ; (for the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders ; and when they come from the market, except they wash, they eat not ; and many other things there be which they have received to hold, as the washing of cups, and pots, and of brazen vessels, and tables ;) then the Pharisees and Scribes asked him ; "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands ?"

[1] But he answered and said unto them ; "Why do ye also transgress the commandment of God, by your tradition ? For God commanded, saying, 'Honor thy father and mother' ; and, 'He that curseth father or mother, let him die the death.' But ye say ; 'Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me ; and honor not his father or his mother, he shall be free.' Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites ! well did Esaias prophesy of you, saying ; 'This people draweth nigh unto me with their mouth, and honoreth me with their lips ; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.'"

And he called the multitude and said unto them ; "Hear, and understand. Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man."

Then came his disciples and said unto him ;

[1] Matt. xv. 3 – 39.

"Knowest thou that the Pharisees were offended, after they heard this saying?"

But he answered and said; "Every plant, which my Heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Then answered Peter and said unto him; "Declare unto us this parable."

And Jesus said; "Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out? But those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts; murders, thefts, false witness, blasphemies. These are the things which defile a man; but to eat with unwashen hands defileth not a man."

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan (1 a Greek, a Syrophenician by nation) came out of the same coast, and cried unto him, saying; "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."

But he answered her not a word. And his disciples came and besought him, saying; "Send her away, for she crieth after us."

But he answered and said; "I am not sent but unto the lost sheep of the house of Israel."

Then came she and worshipped him, saying; "Lord, help me!"

1 (Mark vii. 26.)

But he answered and said; "It is not meet to take the children's bread, and to cast it to dogs."

And she said; "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Then Jesus answered and said unto her; "O woman, great is thy faith; be it unto thee, even as thou wilt."

And her daughter was made whole from that very hour.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others; and cast them down at Jesus's feet, and he healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel

Then Jesus called his disciples unto him, and said; "I have compassion on the multitude because they continue with me now three days, and they have nothing to eat; and I will not send them away fasting, lest they faint in the way."

And his disciples say unto him; "Whence should we have so much bread in the wilderness as to fill so great a multitude?"

And Jesus saith unto them; "How many loaves have ye?"

And they said; "Seven, and a few little fishes."

And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude

And they did all eat, and were filled; and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, besides women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XXII.

Pharisees and Sadducees seek a Sign. — Cure of the Blind Man at Bethsaida. — Peter declares his Belief that Jesus is the Christ. — Jesus foretells his Sufferings. — The Transfiguration. — Cure of a Deaf and Dumb Child. — Jesus pays the Tribute.

[1] The Pharisees also and the Sadducees came, and, tempting, desired him that he would shew them a sign from heaven.

He answered and said unto them; "When it is evening, ye say; 'It will be fair weather; for the sky is red.' And in the morning; 'It will be foul weather to-day; for the sky is red and lowering.' O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." And he left them and departed. And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them; "Take heed, and beware of the leaven of the Pharisees and of the Sadducees."

[1] Matt. xvi. 1 – 12.

And they reasoned among themselves, saying; "It is because we have taken no bread."

Which when Jesus perceived, he said unto them; "O ye of little faith, why reason ye among yourselves, because ye have brought no bread. Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?"

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

[1] And he cometh to Bethsaida. And they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said; "I see men, as trees, walking." After that, he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. And he sent him away to his house, saying; "Neither go into the town, nor tell it to any in the town."

[2] When Jesus came into the coast of Cesarea Philippi, he asked his disciples, saying, "Whom do men say that I, the Son of man, am?"

And they said; "Some say that thou art John

[1] Mark viii. 22-26. [2] Matt. xvi. 13-28.

the Baptist; some, Elias; and others, Jeremias, or one of the prophets."

He saith unto them; "But who say ye that I am?"

And Simon Peter answered and said; "Thou art the Christ, the Son of the living God."

And Jesus answered and said unto him; "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying; "Be it far from thee, Lord; this shall not be unto thee."

But he turned, and said unto Peter; "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men."

Then said Jesus unto his disciples; "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it. For what

is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."

[1] And after six days Jesus [2] took Peter, and John, and James, and went up into a high mountain apart, to pray. And as he prayed he was transfigured before them; the fashion of his countenance was altered, and his face did shine as the sun: and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him: [3] who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep. And when they were awake, they saw his glory, and the two men that stood with him. And it came to pass as they departed from him, Peter said unto Jesus: "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias"; ([4] for he wist not what to say; for they were sore afraid;) while he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said; "This is my beloved Son, in whom I am well pleased: hear ye him."

And when the disciples heard it, they fell on their faces and were sore afraid. And Jesus came

[1] Matt. xvii. 1-13.
[2] (Luke ix. 28, 29.)
[3] (Luke ix. 31-33.)
[4] (Mark ix. 6.)

and touched them, and said; "Arise, and be not afraid." And when they lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying; "Tell the vision to no man, until the Son of man be risen again from the dead."

And his disciples asked him, saying; "Why then say the Scribes that Elias must first come?"

And Jesus answered and said unto them; "Elias truly shall first come, and restore all things; but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them."

Then the disciples understood, that he spake unto them of John the Baptist.

[1] And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the Scribes; "What question ye with them?"

And one of the multitude answered and said; "Master, I have brought unto thee my son, which hath a dumb spirit. And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away. And I spake to thy disciples that they should cast him out, and they could not."

He answereth him, and saith; "O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me."

And they brought him unto him. And when he

[1] Mark ix. 14–28.

saw him, straightway the spirit tare him ; and he fell on the ground, and wallowed, foaming. And he asked his father ; " How long is it ago, since this came unto him ? "

And he said ; " Of a child ; and oft times it hath cast him into the fire, and into the waters, to destroy him ; but if thou canst do any thing, have compassion on us, and help us."

Jesus said unto him ; " If thou canst believe ; all things are possible to him that believeth."

And straightway the father of the child cried out, and said with tears ; " Lord, I believe ; help thou mine unbelief."

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him ; " Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

And the spirit cried, and rent him sore, and came out of him. And he was as one dead, insomuch that many said ; " He is dead." But Jesus took him by the hand, and lifted him up ; and he arose.

And when he was come into the house, his disciples asked him privately ; " Why could not we cast him out ? "

[1] And Jesus said unto them ; " Because of your unbelief. For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, ' Remove hence to yonder place,' and it shall remove ; and nothing shall be impossible unto you. Howbeit this kind goeth not out, but by prayer and fasting."

[2] And they departed thence, and passed through

[1] Matt. xvii. 20, 21. [2] Mark ix. 30 - 33.

Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them; "The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day." But they understood not that saying, and were afraid to ask him.

And he came to Capernaum. [1] And when they were come to Capernaum, they that received tribute money came to Peter, and said; "Doth not your master pay tribute?"

He saith; "Yes."

And when he was come into the house, Jesus prevented him, saying; "What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?"

Peter saith unto him; "Of strangers."

Jesus saith unto him; "Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee."

[1] Matt. xvii. 24 - 27.

CHAPTER XXIII.

Jesus discourses with his Disciples. — The Unmerciful Servant.

[1] And being in the house, he asked them; "What was it that ye disputed among yourselves by the way?"

But they held their peace; for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them; "If any man desire to be first, the same shall be last of all, and servant of all."

[2] And Jesus called a little child unto him, and set him in the midst of them, and said; "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me; [3] and whosoever shall receive me, receiveth not me, but him that sent me."

And John answered him, saying; "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not us."

But Jesus said; "Forbid him not. For there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink, in my name, be-

[1] Mark ix. 33 - 35. [2] Matt. xviii. 2 - 5. [3] Mark ix. 37 - 42.

cause ye belong to Christ, verily I say unto you, he shall not lose his reward.

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a mill-stone were hanged about his neck, and he were cast into the sea. [1] Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! [2] And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched, where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire; and every sacrifice shall be salted with salt.

"Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

[3] "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep and one of them be gone astray,

[1] Matt. xviii. 7. [2] Mark ix. 43-50. [3] Matt. xviii. 10-20.

doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven that one of these little ones should perish.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more; that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

[1] And the apostles said unto the Lord; "Increase our faith."

And the Lord said; "If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, 'Be thou plucked up by the root, and be thou planted in the sea,' and it should obey you.

[1] Luke xvii. 5–10.

But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, 'Go and sit down to meat?' And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?' Doth he thank that servant, because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants; we have done that which was our duty to do.'"

[1] Then came Peter to him, and said; "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?"

Jesus saith unto him; "I say not unto thee, until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, 'Lord have patience with me, and I will pay thee all.' Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him

[1] Matt. xviii. 21–35.

by the throat, saying, 'Pay me that thou owest.' And his fellow-servant fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all.' And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry; and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him; 'O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?' And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

[1] And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan.

[1] Matt. xix. 1.

CHAPTER XXIV.

Jesus sets out for Jerusalem. — Ten Lepers cleansed. — Jesus answers the Pharisees concerning the Kingdom of God. — Parable of the Unjust Judge. — Parable of the Pharisee and Publican. — Little Children brought to Christ. — The Young Ruler. — Parable of the Laborers in the Vineyard.

[1] And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. And he sent messengers before his face; and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples, James and John, saw this, they said; "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?"

But he turned, and rebuked them, and said; "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And they went to another village.

[2] And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices and said; "Jesus, Master, have mercy on us."

[1] Luke ix. 51 – 56 [2] Luke xvii. 11 – 37.

And when he saw them, he said unto them; "Go shew yourselves unto the priests."

And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and fell down on his face at his feet, giving him thanks; and he was a Samaritan.

And Jesus answering, said; "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." And he said unto him; "Arise, go thy way; thy faith hath made thee whole."

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said; "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you."

And he said unto the disciples; "The days will come, when ye shall desire to see one of the days of the Son of man; and ye shall not see it. And they shall say to you, See here; or, See there; go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first he must suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came and destroyed them all. Likewise also, as it was in the

days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left."

And they answered and said unto him; "Where, Lord?"

And he said unto them; "Wheresoever the body is, thither will the eagles be gathered together."

[1] And he spake a parable unto them to this end, that men ought always to pray, and not to faint, saying; "There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, 'Avenge me of mine adversary.' And he would not for a while. But afterwards he said within himself; 'Though I fear not God, nor regard man; yet, because this widow troubleth me, I will avenge her; lest by her continual coming she weary me." And the Lord saith; "Hear

[1] Luke xviii 1–14.

what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on earth?"

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others; "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself; 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week, I give tithes of all that I possess.' And the publican, standing afar off, would not lift up so much as his eyes unto heaven; but smote upon his breast, saying, 'God be merciful to me a sinner.' I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

[1] Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked [2] those that brought them. But when Jesus saw it he was much displeased, and said unto them; "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And he took them up in his arms, put his hands upon them, and blessed them.

[1] Matt. xix. 13, 14 [2] Mark x. 13–16.

[1] And when he was gone forth into the way, there came one (a certain ruler) running, and kneeled to him, and asked him; [2] "Good Master, what good thing shall I do, that I may have eternal life?"

And he said unto him; "Why callest thou me good? there is none good but one, that is God. But if thou wilt enter into life, keep the commandments."

He saith unto him; "Which?"

Jesus said; "Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and mother; and Thou shalt love thy neighbour as thyself."

The young man saith unto him; "All these things have I kept from my youth up; what lack I yet?"

[3] Then Jesus, beholding him, loved him, and said unto him; "One thing thou lackest. If thou wilt be perfect, go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me."

Bnt when the young man heard that saying, he went away sorrowful; for he had great possessions. [4] And Jesus looked round about, and saith unto his disciples; "How hardly shall they that have riches enter into the kingdom of God!"

And the disciples were astonished at his words. But Jesus answered again, and saith unto them; "Children, how hard is it for them that trust in

[1] Mark x. 17. [2] Matt. xix. 16–22.
[3] (Mark x. 21.) [4] Mark x. 23–30.

riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.'

And they were astonished out of measure, saying among themselves; "Who then can be saved?"

And Jesus, looking upon them, saith; "With men it is impossible, but not with God; for with God all things are possible."

Then Peter began to say unto him; "Lo, we have left all, and have followed thee. [1] What shall we have therefore?"

Jesus answered and said; [2] "Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and for the gospel's sake, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life."

[3] For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place; and said unto them; 'Go ye also into the vineyard, and what-

[1] (Matt. xix. 27.) [2] (Matt. xix. 28.) [3] Matt. xx. 1 – 16.

soever is right, I will give you.' And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle; and saith unto them, 'Why stand ye here all the day idle?' They say unto him, 'Because no man hath hired us.' He saith unto them, 'Go ye also into the vineyard; and whatsoever is right, that shall ye receive.' So when evening was come, the lord of the vineyard saith unto his steward, 'Call the laborers, and give them their hire, beginning from the last, unto the first.' And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying; 'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.' But he answered one of them, and said; 'Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first; and the first, last. For many be called, but few chosen."

CHAPTER XXV.

Jesus begins his Journey to Jerusalem. — Jesus's Answer to those who told him Herod would kill him. — Jesus again foretells his Death. — Ambition of James and John. — Jesus at the House of Zaccheus. — Parable of the Ten Pounds. — Cure of the Blind Man near Jericho.

[1] AND he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him; "Lord are there few that be saved?"

And he said unto them; "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us'; and he shall answer and say unto you, 'I know you not whence you are.' Then shall ye begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' But he shall say, 'I tell you, I know not whence you are; depart from me, all ye workers of iniquity.' There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north and from the south; and shall sit down in the kingdom of God. And behold, there are last which shall be first; and there are first which shall be last."

[1] Luke xiii. 22 – 35.

The same day there came certain of the Pharisees, saying unto him; "Get thee out, and depart hence; for Herod will kill thee."

And he said unto them; "Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

[1] And they were in the way, going up to Jerusalem; and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve [2] disciples apart in the way, and began to tell them what things should happen unto him, saying; "Behold, we go up to Jerusalem, [3] and all things that are written by the prophets concerning the Son of man shall be accomplished; and the Son of man shall be delivered unto the chief priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles, and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again." [4] And they understood none of these things:

[1] Mark x. 32–34. [2] (Matt. xx. 17.)
[3] (Luke xviii. 31.) [4] Luke xviii. 34.

and this saying was hid from them, neither knew they the things which were spoken.

[1] Then came to him the mother of Zebedee's children, with her sons, (James and John,) worshipping him and desiring a certain thing of him, and he said unto her; "What wilt thou?" She saith unto him; "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom."

[2] But Jesus said unto them; "Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?"

And they said unto him; "We can."

And Jesus said unto them; "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them; "Ye know, that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest shall be servant of all; for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And they came to Jericho.

[1] Matt. xx. 20, 21. [2] Mark x. 38-46.

[1] And Jesus entered and passed through Jericho. And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way. And when Jesus came to the place he looked up, and saw him, and said unto him; "Zaccheus, make haste, and come down; for to-day I must abide at thy house."

And he made haste, and came down, and received him joyfully. And when they saw it they all murmured, saying; "That he was gone to be guest with a man that was a sinner."

And Zaccheus stood, and said unto the Lord; "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold."

And Jesus said unto him; "This day is salvation come to this house; forasmuch as he also is a son of Abraham; for the Son of man is come to seek and to save that which was lost."

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore; "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, 'Occupy till I come.' But his citizens hated him, and sent a message after him, saying, 'We will not have this

[1] Luke xix. 1–28.

man to reign over us.' And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money; that he might know how much every man had gained by trading. Then came the first, saying, 'Lord, thy pound hath gained ten pounds.' And he said unto him, 'Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.' And the second came, saying, 'Lord, thy pound hath gained five pounds.' And he said likewise to him, 'Be thou also over five cities.' And another came, saying, 'Lord behold here is thy pound, which I have kept laid up in a napkin. For I feared thee because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow.' And he saith unto him, 'Out of thine own mouth will I judge thee, thou wicked servant; thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?' And he said unto them that stood by, 'Take from him the pound, and give it to him that hath ten pounds.' (And they said unto him, 'Lord, he hath ten pounds.') 'For I say unto you, that unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.'" And when he had thus spoken, he went before, ascending up to Jerusalem.

[1] And as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say ; "Jesus, thou son of David, have mercy on me." And many charged him that he should hold his peace ; but he cried the more a great deal ; "Thou son of David, have mercy on me."

And Jesus stood still, and commanded him to be called ; and they call the blind man, saying unto him ; "Be of good comfort, rise ; he calleth thee." And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him ; "What wilt thou that I should do unto thee ?"

The blind man said unto him ; "Lord, that I might receive my sight."

And Jesus said unto him ; "Go thy way ; thy faith hath made thee whole."

[2] And immediately he received his sight, and followed Jesus in the way, glorifying God. And all the people, when they saw it, gave praise unto God.

CHAPTER XXVI.

Jesus at Bethany. — Supper at the House of Simon. — Mary anoints Jesus. — Christ's public Entry into Jerusalem. — Miracles in the Temple.

[3] And the Jews' passover was nigh at hand ; and many went out of the country up to Jerusalem be-

[1] Mark x. 46 - 52. [2] Luke xviii. 43. [3] John xi. 55 - 57.

fore the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple; "What think ye? that he will not come to the feast?" Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

[1] Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made a supper, in the house of Simon the leper, and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him; "Why was not this ointment sold for three hundred pence, and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. [2] And Jesus said; "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her."

[3] Much people of the Jews therefore knew that

[1] John xii. 1–6. [2] Mark xiv. 6–9. [3] John xii. 9–11.

he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

[1] And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them; "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me. And if any man say aught unto you, ye shall say, 'The Lord hath need of them'; and straightway he will send them." All this was done that it might be fulfilled which was spoken by the prophet, saying; "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes; and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying; "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest!"

[2] These things understood not his disciples at first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The people, therefore, that was with him wher

[1] Matt. xxi. 1–9. [2] John xii. 16–19.

he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they had heard that he had done this miracle. The Pharisees therefore said among themselves; "Ye perceive how ye prevail nothing; behold, the world is gone after him."

[1] And some of the Pharisees from among the multitude said unto him; "Master, rebuke thy disciples."

And he answered and said unto them; "I tell you, that if these should hold their peace, the stones would immediately cry out."

And when he was come near, he beheld the city, and wept over it, saying; "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

[2] And when he was come into Jerusalem, all the city was moved, saying; "Who is this?" And the multitude said; "This is Jesus the prophet, of Nazareth of Galilee." [3] And Jesus entered into Jerusalem, and into the temple.

[4] And the blind and the lame came to him in the temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he

[1] Luke xix 39-44.
[2] Matt. 21. 10, 11.
[3] Mark xi. 11.
[4] Matt. xxi. 14-17.

did, and the children crying in the temple, and saying; "Hosanna to the Son of David!" they were sore displeased, and said unto him; "Hearest thou what these say?"

And Jesus saith unto them; "Yea; have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise'?"

[1] And when he had looked round about upon all things, and now the even-tide was come, he went out of the city unto Bethany, with the twelve, and he lodged there.

CHAPTER XXVII.

Jesus in the Temple. — The Withering of the Fig-tree. — Jesus again in the Temple. — Parables.

[2] And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying; "Sir, we would see Jesus." Philip cometh, and telleth Andrew; and again, Andrew and Philip tell Jesus.

And Jesus answered them, saying; "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any

[1] (Mark xi. 11.) [2] John xii. 20 – 50.

man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name."

Then came there a voice from heaven, saying; "I have both glorified it, and will glorify it again."

The people therefore that stood by, and heard it, said that it thundered. Others said; "An angel spake to him."

Jesus answered and said; "This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die.

The people answered him; "We have heard out of the law that Christ abideth for ever; and how sayest thou, 'The Son of man must be lifted up'? who is this Son of man?"

Then Jesus said unto them; "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake; "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" Therefore they could not believe; because

that Esaias said again; "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." These things said Esaias, when he saw his glory, and spake of him.

Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

Jesus cried, and said; "He that believeth on me, believeth not on me, but on him that sent me; and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; (for I came not to judge the world, but to save the world;) he that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak; and I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak."

[1] And on the morrow, when they were come from Bethany, he was hungry; and seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto

[1] Mark xi. 12–33.

it ; "No man eat fruit of thee hereafter for ever." And his disciples heard it. [1] And presently the fig-tree withered away.

And they come to Jerusalem ; and Jesus went into the temple, and began to cast out them that sold and bought in the temple ; and overthrew the tables of the money-changers, and the seats of them that sold doves ; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them ; "Is it not written, 'My house shall be called, of all nations, the house of prayer' ? but ye have made it a den of thieves." And the scribes and chief priests heard it, and sought how they might destroy him ; for they feared him, because all the people were astonished at his doctrine. And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him ; "Master, behold, the fig-tree which thou cursedst is withered away." [2] And when the disciples saw it, they marvelled, saying ; "How soon is the fig-tree withered away."

And Jesus answering, saith unto them ; "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea' ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them ; and ye shall have

[1] (Matt. xxi. 19.) [2] (Matt. xxi. 20.)

them. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

And they come again to Jerusalem. And as he was walking in the temple, there came to him the chief priests and the scribes, and the elders, and say unto him; "By what authority doest thou these things; and who gave thee this authority, to do these things?"

And Jesus answered and said unto them; "I will also ask of you one question; and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me."

And they reasoned with themselves, saying; "If we shall say, 'From heaven,' he will say, 'Why then did ye not believe him?' But if we shall say, 'Of men,'" they feared the people; for all men counted John that he was a prophet indeed. And they answered and said unto Jesus; "We cannot tell."

And Jesus answering, saith unto them; "Neither do I tell you, by what authority I do these things."

[1] "But what think ye? A certain man had two sons; and he came to the first, and said, 'Son, go work to-day in my vineyard.' He answered and said, 'I will not'; but afterwards he repented and went. And he came to the second and said likewise. And he answered and said, 'I go,

[1] Matt. xxi. 28-46.

Sir'; and went not. Whether of them twain did the will of his father."

They say unto him; "The first."

Jesus saith unto them; "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him.

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying; 'They will reverence my son.' But when the husbandmen saw the son, they said among themselves; 'This is the heir; come, let us kill him, and let us seize on his inheritance.' And they caught him, and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?"

They say unto him; "He will miserably destroy those wicked men; and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

Jesus saith unto them; "Did ye never read in

the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes'? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude; because they took him for a prophet.

CHAPTER XXVIII.

Parable of the Marriage Feast. — Tribute to Cæsar. — Respecting the Resurrection of the Dead. — The first great Commandment.

[1] And Jesus answered and spake unto them again by parables, and said; "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying; 'Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.' But they made light of it, and went their ways; one to his farm, another to his mer-

[1] Matt. xxii. 1 - 22.

chandise. And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, 'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.' So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man that had not on a wedding garment; and he saith unto him, 'Friend, how camest thou in hither, not having a wedding garment?' And he was speechless. Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.'"

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians[1] to catch him in his words. And when they were come, they say unto him; "Master, we know that thou art true and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, what thinkest thou? is it lawful to give tribute unto Cæsar, or not?"

But Jesus perceived their wickedness, and said;

[1] (Mark xii. 13, 14.)

"Why tempt ye me, ye hypocrites? Shew me the tribute money."

And they brought unto him a penny. And he saith unto them; "Whose is this image and superscription?"

They say unto him; "Cæsar's."

Then said he unto them; "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

When they had heard these words, they marvelled; and left him, and went their way.

[1] Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying; "Master, Moses wrote unto us, 'If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.' Now there were seven brethren; and the first took a wife, and dying left no seed. And the second took her and died, neither left he any seed; and the third likewise. And the seven had her, and left no seed. Last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife."

And Jesus answering, said unto them; "Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage, [2] neither can they die any more, but are as the angels which are in heaven, [3] and are the children of God, being the children of the resurrection. And as touching the dead,

[1] Mark xii. 18–27. [2] (Luke xx. 36.) [3] Luke xx. 36.

that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but the God of the living. Ye therefore do greatly err."

[1] Then certain of the Scribes answering, said; "Master, thou hast well said." — And after that, they durst not ask him any questions at all.

[2] And when the multitude heard this, they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying; "Master, [3] which is the first commandment of all?"

And Jesus answered him; "The first of all the commandments is, 'Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the first commandment. And the second is like, namely this; 'Thou shalt love thy neighbour as thyself.' There is none other commandment greater than these.'"

And the Scribe said unto him; "Well, Master, thou hast said the truth, for there is one God, and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices."

[1] Luke xx. 39, 40. [2] Matt. xxii. 33–35. [3] Mark xii 28–34.

And when Jesus saw that he answered discreetly, he said unto him ; "Thou art not far from the kingdom of God."

And no man after that durst ask him any question.

CHAPTER XXIX.

Jesus questions the Pharisees. — The Widow's Mites. — Jesus condemns the Scribes and Pharisees, and foretells the Destruction of the Temple.

[1] WHILE the Pharisees were gathered together, Jesus asked them, saying ; "What think ye of Christ ? whose son is he ?"

They say unto him ; "The son of David."

He saith unto them ; "How then doth David in spirit call him Lord ? saying, 'The LORD saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.' If David then call him Lord, how is he his son ?"

And no man was able to answer him a word ; neither durst any man, from that day forth, ask him any more questions.

[2] And Jesus sat over against the treasury, and beheld how the people cast money into the treasury. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and said unto them ; "Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the

[1] Matt. xxii. 41 – 46. [2] Mark. xii. 41 – 44.

treasury. For all they did cast in of their abundance ; but she of her want did cast in all that she had, even all her living."

[1] Then spake Jesus to the multitude, and to his disciples, saying ; "The Scribes and the Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do ; but do not ye after their works ; for they say and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments ; and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi ; for one is your Master, even Christ ; and all ye are brethren. And call no man your father upon the earth ; for one is your Father, which is in heaven. Neither be ye called masters ; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased ; and he that shall humble himself, shall be exalted.

"But woe unto you, Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer ; therefore ye shall receive the greater damnation. Woe unto you, Scribes and

[1] Matt. xxiii. 1 – 39.

Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.' Ye fools and blind! for whether is greater? the gold, or the temple that sanctifieth the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind! for whether is greater? the gift, or the altar that sanctifieth the gift? Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon; and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein; and he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin; and have omitted the weightier matters of the law, judgment, mercy, and faith. But these ought ye to have done, and not to leave the other undone. Ye blind guides! which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's

bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold, I sent unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood, shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, that all these things shall come upon this generation.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings! and ye would not. Behold, your house is left unto you desolate. For I say unto you; ye shall not see me henceforth, till ye shall say; 'Blessed is he that cometh in the name of the Lord.'"

[1] And Jesus went out, and departed from the

[1] Matt. xxiv. 1, 2.

temple ; and his disciples came to him, for to shew him the buildings of the temple, [1] how it was adorned with goodly stones and gifts. And Jesus said unto them ; "See ye not all these things ? verily I say unto you there shall not be left here one stone upon another, that shall not be thrown down."

CHAPTER XXX.

Prophecy of the Destruction of Jerusalem, and the Coming of the Son of Man.

[2] And as he sat upon the Mount of Olives, the disciples ([3] Peter, and James, and John, and Andrew) came unto him privately, saying ; [4] "Tell us, when shall these things be ? and what shall be the sign when all these things shall be fulfilled ? [5] And what shall be the sign of thy coming, and of the end of the world ?"

[6] And Jesus answered and said unto them ; "Take heed that no man deceive you. For many shall come in my name, saying, 'I am Christ'; and shall deceive many. And ye shall hear of wars, and rumors of wars ; see that ye be not troubled ; for all these things must come to pass ; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom ; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. [7] But take heed to yourselves ;

[1] (Luke xxi. 5.) [2] Matt. xxiv. 3. [3] (Mark xiii. 3.)
[4] Mark xiii. 4. [5] Matt. xxiv. 3. [6] Matt. xxiv. 4–8.
[7] Mark xiii. 9.

for they shall deliver you up to councils, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings, for my sake, for a testimony against them. [1] And then shall many be offended; and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. [2] But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost. Now, the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men, for my name's sake. But he that shall endure unto the end, the same shall be saved. [3] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) [4] and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. [5] Then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes. And woe unto

[1] Matt. xxiv. 10 – 12. [2] Mark xiii. 11 – 13. [3] Matt. xxiv. 14, 15.
[4] Luke xxi. 20. [5] Matt. xxiv. 16 – 41.

them that are with child, and to them that give suck, in those days! [1]For there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. But pray ye, that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake ([2]whom he hath chosen) those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, 'Behold, he is in the desert,' go not forth; 'Behold, he is in the secret chambers,' believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth

[1] (Luke xxi. 23, 24.) [2] (Mark xiii. 20.)

mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.

"Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it ([1] the kingdom of God) is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

"But of that day and hour knoweth no man, no, not the angels of heaven, [2] neither the Son, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

[3] "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life; and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always,

[1] (Luke xxi. 31.) [2] (Mark xiii. 32.) [3] Luke xxi. 34 – 36.

that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[1] "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh. [2] For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. [3] Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, 'My lord delayeth his coming'; and shall begin to smite his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. [4] Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all; Watch."

[1] Matt. xxiv. 43, 44. [2] Mark xiii. 34.
[3] Matt. xxiv. 45–51. [4] Mark xiii. 35–37.

CHAPTER XXXI.

Parable of the Ten Virgins. — The Talents. — Coming of the Son of Man. — Judas offers to betray Jesus.

[1] "THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, 'Behold the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil, for our lamps are gone out.' But the wise answered, saying, 'Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.' Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods; and unto one he gave five talents, to another two, and to another

[1] Matt. xxv. 1 - 46.

one ; to every man according to his several ability ; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came, and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents ; behold, I have gained besides them five talents more.' His Lord said unto him, 'Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy lord.' He also that had received two talents came and said ; 'Lord, thou deliveredst unto me two talents ; behold, I have gained two other talents besides them.' His lord said unto him, 'Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy lord.' Then he which had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed ; and I was afraid, and went and hid thy talent in the earth ; lo, there thou hast that is thine.' His lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed! Thou oughtest therefore to have put my money to the exchangers ; and then

at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth.'

" When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats ; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, ' Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me.' Then shall the righteous answer him, saying, ' Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? or when saw we thee sick, or in prison, and came unto thee ?'

" And the King shall answer and say unto them, ' Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.' Then shall they also answer, saying, 'Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?'

"Then shall he answer them, saying, 'Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.' And these shall go away into everlasting punishment; but the righteous into life eternal."

[1] And it came to pass, when Jesus had finished all these sayings, he said unto his disciples; "Ye know that after two days is the feast of the passover; and the Son of man is betrayed to be crucified."

[2] And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

[3] Then assembled together the chief priests, and the Scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas; and consulted that they might take Jesus by subtlety, and kill him. But they said; "Not on the feast day, lest there be an uproar among the peo-

[1] Matt. xxvi. 1, 2. [2] Luke xxi. 37, 38. [3] Matt. xxvi. 3–5.

ple." [1] Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them; "What will ye give me, and I will deliver him unto you?" And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

CHAPTER XXXII.

Preparations for the Passover. — Jesus washeth the Disciples' Feet. — Jesus intimates who will betray him. — Peter's Confidence. — The Lord's Supper instituted.

[2] And the first day of unleavened bread, when they killed the passover, his disciples said unto him; "Where wilt thou that we go and prepare, that thou mayest eat the passover?"

And he sendeth forth two of his disciples, and saith unto them; "Go ye into the city; and there shall meet you a man bearing a pitcher of water; follow him; and wheresoever he shall go in, say ye to the good man of the house, 'The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?' And he will show you a large upper-room furnished and prepared; there make ready for us." And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

[3] And when the hour was come, ([4] in the evening,) he sat down, and the twelve apostles with him.

[1] Matt. xxvi. 14 – 16.
[2] Mark. xiv. 12 – 16.
[3] Luke. xxii. 14 – 18.
[4] (Mark xiv. 17.)

And he said unto them; "With desire I have desired to eat this passover with you, before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

And he took the cup and gave thanks, and said; "Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

[1] And there was also a strife among them, which of them should be accounted the greatest. And he said unto them; "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater? he that sitteth at meat or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom; and sit on thrones judging the twelve tribes of Israel."

[2] Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end; and supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to

[1] Luke xxii 24-30. [2] John xiii. 1-22.

God ; he riseth from supper, and laid aside his garments, and took a towel and girded himself ; after that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter ; and Peter saith unto him ; "Lord, dost thou wash my feet ?"

Jesus answered and said unto him ; "What I do thou knowest not now, but thou shalt know hereafter."

Peter saith unto him ; "Thou shalt never wash my feet."

Jesus answered him ; "If I wash thee not, thou hast no part with me."

Simon Peter said unto him ; "Lord, not my feet only, but also my hands and my head."

Jesus saith to him ; "He that is washed needeth not save to wash his feet, but is clean every whit ; and ye are clean, but not all." For he knew who should betray him ; therefore said he ; "Ye are not all clean."

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them ; "Know ye what I have done to you ? Ye call me, 'Master,' and 'Lord' ; and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all ; I know whom I have chosen ; but that

the Scripture may be fulfilled; 'He that eateth bread with me, hath lifted up his heel against me.' Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you; he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me."

When Jesus had thus said, he was troubled in spirit, and testified, and said; "Verily, verily, I say unto you, that one of you shall betray me." Then the disciples looked one on another, doubting of whom he spake.

[1]And they began to be sorrowful, and to say unto him one by one; "Is it I?" and another said; "Is it I?"

And he answered and said unto them; "It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born."

[2]Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus's breast, saith unto him; "Lord, who is it?"

Jesus answered; "He it is to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him; "That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto

[1] Mark xiv. 19-21. [2] John xiii. 23-29.

him. For some of them thought, because Judas had the bag, that Jesus had said unto him; "Buy those things that we have need of against the feast;" or that he should give something to the poor.

[1] Then Judas, which betrayed him, answered and said; "Master, is it I?"

He said unto him; "Thou hast said."

[2] He then having received the sop, went immediately out; and it was night.

When he was gone out, Jesus said; "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, 'Whither I go ye cannot come'; so now I say unto you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Simon Peter said unto him; "Lord, whither goest thou?"

Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

Peter said unto him; "Lord, why cannot I follow thee now? I will lay down my life for thy sake."

Jesus answered him; "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee,

[1] Matt. xxvi. 25. [2] John xiii. 30–38.

the cock shall not crow till thou hast denied me thrice."

[1] And the Lord said; "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not. And when thou art converted, strengthen thy brethren."

And he said unto him; "Lord I am ready to go with thee, both into prison and to death."

And he said; "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

And he said unto them; "When I sent you without purse, and scrip, and shoes, lacked ye any thing?"

And they said; "Nothing."

Then said he unto them; "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me; 'And he was reckoned among the transgressors.' For the things concerning me have an end."

And they said; "Lord, behold, here are two swords."

And he said unto them; "It is enough."

[2] And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said; [3] "This is my body, which is given for you; this do in remembrance of me." [4] And he took the cup, and gave thanks, and gave

[1] Luke xxii. 31–38. [2] Matt. xxvi. 26.
[3] Luke xxii. 19. [4] Matt. xxvi. 27–29.

it to them, saying; "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

CHAPTER XXXIII.

Jesus converses with, and prays for, his Disciples.

[1] "LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Thomas saith unto him; "Lord, we know not whither thou goest; and how can we know the way?"

Jesus saith unto him; "I am the way, and the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him."

Philip saith unto him; "Lord, show us the Father, and it sufficeth us."

Jesus saith unto him; "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Fa-

[1] John xiv. 1–31.

ther ; and how sayest thou then ; 'Shew us the Father ?' Believest thou not that I am in the Father, and the Father in me ? The words that I speak unto you I speak not of myself ; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me ; or else believe me for the very work's sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do ; that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

"If ye love me, keep my commandments ; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless ; I will come to you. Yet a little while, and the world seeth me no more ; but ye see me ; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father ; and I will love him, and will manifest myself to him."

Judas saith unto him (not Iscariot), "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?"

Jesus answered and said unto him ; "If a man love me, he will keep my words ; and my Father

will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, 'I go away and come again unto you.' If ye love me, ye would rejoice, because I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe.

"Hereafter I will not talk much with you. For the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

[1] "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same

[1] John xv. 1–27.

bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

"As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, — for the servant knoweth not what his lord doeth, — but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the

world, therefore the world hateth you. Remember the word that I said unto you; 'The servant is not greater than his lord.' If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law; 'They hated me without a cause.'

"But when the Comforter is come, whom I will send unto you from the Father, (even the Spirit of truth, which proceedeth from the Father,) he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

[1] "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me, and none of you

[1] John xvi. 1–33.

asketh me, 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away. For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth. For he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine. Therefore said I that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father."

Then said some of his disciples among themselves; "What is this that he saith unto us, — 'A little while, and ye shall not see me; and again, a little while, and ye shall see me'; and, 'Because I go to the Father'?" They said therefore; "What is this that he saith, — 'A little while'? We cannot tell what he saith."

Jesus knew that they were desirous to ask him, and said unto them; "Do ye inquire among yourselves of that I said; 'A little while, and ye shall not see me; and again, a little while, and ye shall

see me'? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of a child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you; and in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full.

"These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak to you in proverbs; but I shall shew you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I come out from God. I came forth from the Father, and am come into the world; again, I leave the world and go to the Father."

His disciples said unto him; "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God."

Jesus answered them; "Do ye now believe? behold, the hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the

Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

[1] These words spake Jesus, and lifted up his eyes to heaven, and said; "Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

"I have manifested thy name unto the men which thou gavest me out of the world; thine they were and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee; for I have given unto them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine; and all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name;

[1] John xvii. 1 – 26.

those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled. And now I come to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not, that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; (I in them, and thou in me;) that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it;

that the love wherewith thou hast loved me may be in them, and I in them."

CHAPTER XXXIV.

Agony in the Garden. — Jesus betrayed by Judas.

[1] And when they had sung a hymn, they went out into the Mount of Olives. Then saith Jesus unto them; "All ye shall be offended because of me this night; for it is written, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.' But after I am risen again, I will go before you into Galilee."

Peter answered and said unto him; "Though all men shall be offended because of thee, yet will I never be offended."

Jesus said unto him; "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice."

Peter said unto him; "Though I should die with thee, yet will I not deny thee."

Likewise also said all the disciples.

[2] And they came to a place, which was named Gethsemane; and he saith to his disciples; "Sit ye here, while I shall pray." And he taketh with him Peter, and James, and John; and began to be sore amazed, and to be very heavy. And he saith unto them; "My soul is exceeding sorrowful unto death; tarry ye here, and watch." And he went forward a little, and fell on the ground; and prayed that, if it were possible, the hour might

[1] Matt. xxvi. 30–35. [2] Mark xiv. 32–36.

pass from him. And he said; "Abba, Father, all things are possible unto thee; take away this cup from me. Nevertheless, not what I will, but what thou wilt."

[1] And he cometh unto the disciples, and findeth them asleep, and saith unto Peter; "What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit is indeed willing, but the flesh is weak."

He went away again the second time, and prayed, saying; "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

And he came and found them asleep again; (for their eyes were heavy;) and he left them, and went away again, and prayed the third time, saying the same words. [2] And being in an agony, he prayed more earnestly. And his sweat was as it were great drops of blood falling down to the ground. [3] And there appeared an angel unto him from heaven, strengthening him.

[4] And he cometh the third time, and saith unto them; "Sleep on now, and take your rest; it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

[5] And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying; "Whomsoever I shall kiss, that same is he; hold him fast." And forthwith

[1] Matt. xxvi. 40–44. [2] Luke xxii. 44. [3] Luke xxii. 43.
[4] Mark xiv. 41, 42. [5] Matt. xxvi. 47–49.

he came to Jesus, and said, "Hail, Master," and kissed him.

[1] But Jesus said unto him; "Judas, betrayest thou the Son of man with a kiss?"

[2] Jesus therefore, knowing all things that should come upon him, went forth and said unto them; "Whom seek ye?"

They answered him; "Jesus of Nazareth."

Jesus saith unto them; "I am he."

(And Judas also, which betrayed him, stood with them.) As soon then as he had said unto them, "I am he," they went backward, and fell to the ground.

Then asked he them again; "Whom seek ye?"

And they said; "Jesus of Nazareth."

Jesus answered; "I have told you that I am he; if therefore ye seek me, let these go their way." That the saying might be fulfilled which he spake; "Of them which thou gavest me have I lost none."

[3] When they which were about him saw what would follow, they said unto him; "Lord, shall we smite with the sword?" [4] Then Simon Peter, having a sword, drew it, and smote the high-priest's servant; and cut off his right ear. The servant's name was Malchus.

[5] And Jesus answered and said; "Suffer ye thus far." And he touched his ear, and healed him. [6] Then said Jesus unto Peter; "Put up thy sword into the sheath; [7] for all they that take the sword shall perish with the sword. The cup which my Father hath given me, shall I not drink

[1] Luke xxii. 48. [2] John xviii. 4 – 9. [3] Luke xxii. 49.
[4] John xviii. 10. [5] Luke xxii. 51. [6] John xviii. 11.
[7] (Matt. xxvi. 52.)

it ? [1] Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? But how then shall the Scriptures be fulfilled, that thus it must be ?"

In that same hour said Jesus to the multitudes ; "Are ye come out as against a thief, with swords and staves for to take me ? I sat daily with you teaching in the temple, and ye laid no hold on me." But all this was done, that the Scriptures of the prophets might be fulfilled.

[2] Then the band, and the captain and officers of the Jews, took Jesus and bound him. [3] And there followed him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. [4] Then all the disciples forsook him and fled.

CHAPTER XXXV.

Jesus taken first to the House of Annas and then to the Palace of Caiaphas. — Peter's Denial. — Jesus condemned by the Council. — Remorse of Judas.

[5] And they led him (Jesus) away to Annas first ; for he was father-in-law to Caiaphas, which was the high-priest that same year. (Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.)

And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto

[1] Matt. xxvi. 53 - 56. [2] John xviii. 12. [3] Mark xiv. 51, 52.
[4] Matt. xxvi. 56. [5] John xviii. 13 - 24.

the high-priest, and went in with Jesus into the palace of the high-priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high-priest, and spake unto her that kept the door and brought in Peter. Then saith the damsel that kept the door unto Peter; "Art not thou also one of this man's disciples?"

He saith; "I am not."

And the servants and officers stood there, who had made a fire of coals, — for it was cold, — and they warmed themselves; and Peter stood with them, and warmed himself.

The high-priest then asked Jesus of his disciples and of his doctrine. Jesus answered him; "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither all the Jews resort, and in secret have I said nothing; why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said."

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying; "Answerest thou the high-priest so?"

Jesus answered him; "If I have spoken evil, bear witness of the evil; but if well why smitest thou me?"

Now Annas had sent him bound unto Caiaphas the high-priest.

[1] And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none. For many bare false-witness against him, but their witness agreed not together. And there arose certain and bare false-

[1] Mark xiv. 55–60.

witness against him, saying; "We heard him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'"

But neither so did their witness agree together. And the high-priest stood up in the midst, and asked Jesus, saying; "Answerest thou nothing? what is it which these witness against thee?"

[1] But Jesus held his peace.

And the high-priest answered, and said unto him; "I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God."

Jesus saith unto him; "Thou hast said. Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Then the high-priest rent his clothes, saying; "He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?"

They answered and said; "He is guilty of death."

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying; "Prophesy unto us, thou Christ, who is he that smote thee?"

[2] And Simon Peter stood and warmed himself. They said therefore unto him; "Art not thou also one of his disciples?"

He denied it, and said; "I am not."

One of the servants of the high-priest (being his kinsman whose ear Peter cut off) saith; "Did not I see thee in the garden with him?"

[1] Matt. xxvi. 63–68. [2] John xviii. 25, 26.

[1] Then began he to curse and to swear, saying ; "I know not the man."

[2] And immediately the cock crew. And the Lord turned, and looked upon Peter ; and Peter remembered the word of the Lord, how he said unto him ; "Before the cock crow, thou shalt deny me thrice." And Peter went out and wept bitterly.

[3] And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying ; "Art thou the Christ ? tell us."

And he said unto them ; "If I tell you, ye will not believe ; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God."

Then said they all ; "Art thou then the Son of God ? "

And he said unto them ; "Ye say that I am."

And they said ; "What need we any further witness ? For we ourselves have heard of his own mouth."

[4] And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying ; "I have sinned in that I have betrayed the innocent blood."

And they said ; "What is that to us ? see thou to that."

[1] Matt. xxvi. 74.
[2] Luke xxii. 61, 62.
[3] Luke xxii. 66 - 71.
[4] Matt. xxvii. 2 - 10.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said; "It is not lawful for to put them into the treasury, because it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called the field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy the prophet, saying; "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field as the Lord appointed me."

CHAPTER XXXVI.

Transactions at the Judgment-hall and at the Palace of Herod. — Christ condemned by Pilot.

[1] THEN led they Jesus from Caiaphas unto the hall of judgment; and it was early. And they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover. Pilate then went out unto them, and said; "What accusation bring ye against this man?"

They answered and said unto him; "If he were not a malefactor, we would not have delivered him up unto thee."

Then said Pilate unto them; "Take ye him, and judge him according to your law."

[1] John xviii. 28 – 32.

The Jews therefore said unto him; "It is not lawful for us to put any man to death."

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

[1] And they began to accuse him, saying; "We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a king."

[2] Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him; "Art thou the king of the Jews?"

Jesus answered him; "Sayest thou this thing of thyself, or did others tell it thee of me?"

Pilate answered; "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?"

Jesus answered; "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Pilate therefore said unto him; "Art thou a king then?"

Jesus answered; "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him; "What is truth?"

And when he had said this, he went out again unto the Jews, and saith unto them; "I find in him no fault at all."

[3] And the chief priests accused him of many

[1] Luke xxiii. 2. [2] John xviii. 33–38. [3] Mark xv. 3.

things, saying; [1] "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

[2] But he answered nothing.

And Pilate asked him again, saying; "Answerest thou nothing? behold how many things they witness against thee."

But Jesus yet answered nothing; so that Pilate marvelled.

[3] When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood, and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them; "Ye have brought this man unto me, as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye

[1] Luke xxiii. 5. [2] Mark xv. 3–5. [3] Luke xxiii. 6–17.

accuse him. No, nor yet Herod ; for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him and release him." (For of necessity he must release one unto them at the feast.)

[1] But the chief priests and elders persuaded the multitude, that they should ask Barabbas [2] (who, for a certain sedition made in the city, and for murder, was cast into prison). [3] And they cried out all at once, saying ; "Away with this man, and release unto us Barabbas."

[4] Pilate therefore willing to release Jesus, spake again unto them. [5] (For he knew that for envy they had delivered him.)

[6] But they cried, saying ; "Crucify him, crucify him."

And he said unto them the third time ; "Why, what evil hath he done ? I have found no cause of death in him ; I will therefore chastise him and let him go."

And they were instant with loud voices, requiring that he might be crucified.

[7] When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person ; see ye to it."

Then answered all the people, and said ; "His blood be on us, and on our children."

[8] And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

[1] Matt. xxvii. 20. [2] Luke xxiii. 19. [3] Luke xxiii. 18.
[4] Luke xxiii. 20. [5] Matt. xxvii. 18. [6] Luke xxiii. 21 – 23.
[7] Matt. xxvii. 24, 25. [8] Mark xv. 15.

[1] Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying; "Hail, king of the Jews!" And they spit upon him, and took the reed and smote him on the head.

[2] Pilate went forth again, and saith unto them; "Behold, I bring him forth to you, that you may know I find no fault in him." (Then came Jesus forth, wearing the crown of thorns, and the purple robe.) And Pilate saith unto them; "Behold the man."

When the chief priests therefore and officers saw him, they cried out, saying; "Crucify him, crucify him."

Pilate saith unto them; "Take ye him, and crucify him; for I find no fault in him."

The Jews answered him; "We have a law, and by our law he ought to die, because he made himself the Son of God."

When Pilot therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus; "Whence art thou?"

But Jesus gave him no answer.

Then saith Pilate unto him; "Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee?"

[1] Matt. xxvii. 27–30. [2] John xix. 4–16.

Jesus answered; "Thou couldst have no power against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin."

And from thenceforth Pilate sought to release him. But the Jews cried out, saying; "If thou let this man go, thou art not Cesar's friend; whosoever maketh himself a king, speaketh against Cesar."

When Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha; (and it was the preparation of the passover, and about the sixth hour;) and he saith unto the Jews; "Behold your King!"

But they cried out; "Away with him; away with him; crucify him."

Pilate saith unto them; "Shall I crucify your King?"

The chief priests answered; "We have no king but Cesar."

[1] Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And after that they had mocked him, they took the robe off from him, and put his own raiment on him; and led him away to crucify him.

[1] Matt. xxvii. 31.

CHAPTER XXXVII.

Crucifixion and Burial of Christ.

[1] And as they led him away, [2] (he bearing his cross), they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women; which also bewailed and lamented him. But Jesus turning unto them, said; "Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children. For, behold, the days are coming in the which they shall say, 'Blessed are the barren, and the paps which never gave suck.' Then shall they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For it they do these things in a green tree, what shall be done in the dry?"

And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and one on the left. [3] They gave him vinegar to drink mingled with gall; and when he had tasted thereof he would not drink. [4] And the Scripture was fulfilled, which saith; "And he was numbered with the transgressors."

[5] Then said Jesus; "Father, forgive them; for they know not what they do."

[1] Luke xxiii. 26–33. [2] (John xix. 17.) [3] Matt. xxvii. 34.
[4] Mark xv. 28. [5] Luke xxiii. 34.

[1] And Pilate wrote a title, and put it on the cross. And the writing was; "*Jesus of Nazareth, the King of the Jews.*" This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate; "Write not, 'The King of the Jews'; but that he said, 'I am the King of the Jews.'"

Pilate answered; "What I have written, I have written."

Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part,) and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves; "Let us not rend it, but cast lots for it, whose shall it be." That the Scripture might be fulfilled, which saith; "They parted my raiment among them, and for my vesture they did cast lots." These things therefore the soldiers did.

[2] And they that passed by reviled him, wagging their heads, and saying; "Thou that destroyest the temple, and buildest it in three days, save thyself; if thou be the Son of God, come down from the cross." Likewise also the chief priests, mocking him, with the scribes and elders, said; "He saved others, himself he cannot save; if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, 'I am the Son of God.'"

[3] And one of the malefactors, which were hang-

[1] John xix. 19–24. [2] Matt. xxvii. 39–43. [3] Luke xxiii. 39–43.

ed, railed on him, saying ; " If thou be the Christ, save thyself and us."

But the other answering, rebuked him, saying ; " Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward of our deeds ; but this man hath done nothing amiss." And he said unto Jesus ; " Lord, remember me when thou comest into thy kingdom."

And Jesus said unto him ; " Verily I say unto thee, to-day shalt thou be with me in paradise."

[1] Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother ; " Woman, behold thy son." Then saith he to the disciple ; " Behold thy mother." And from that hour that disciple took her unto his own home. [2] And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

[3] And about the ninth hour Jesus cried with a loud voice, saying ; " Eli, Eli, lama sabachthani ? " that is to say ; " My God, my God, why hast thou forsaken me ? "

Some of them that stood there, when they heard that, said ; " This man calleth for Elias." And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said ; " Let be ; let us see whether Elias will come to save him."

[1] John xix. 25-27. [2] Luke xxiii. 44. [3] Matt. xxvii. 46-49.

[1] And when Jesus had cried with a lŏud voice, he said ; [2] "It is finished ; Father, into thy hands I commend my spirit." And having said thus, he gave up the ghost. [3] And, behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent, and the graves were opened ; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying ; "Truly this was the Son of God."

[4] And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

[5] There were also women looking on afar off ; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome ; who also, when he was in Galilee, followed him, and ministered unto him ; and many other women which came up with him unto Jerusalem.

[6] The Jews therefore (because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day ; for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs ; but one of

[1] Luke xxiii. 46. [2] (John xix. 30.) [3] Matt. xxvii. 51 – 54.
[4] Luke xxiii. 48. [5] Mark xv. 40, 41. [6] John xix. 31 – 38.

the soldiers with a spear pierced his side, and forthwith came there out blood and water.

And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye also might believe. For these things were done, that the Scriptures should be fulfilled; "A bone of him shall not be broken." And again another Scripture saith; "They shall look on him whom they pierced."

And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate, that he might take away the body of Jesus; and Pilate gave him leave. [1] And Pilate marvelled, if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph.

[2] And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation day, for the sepulchre was nigh at hand.

[3] And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day, according to the commandment.

[1] Mark xv. 44, 45. [2] John xix. 39-42. [3] Luke xxiii. 55, 56.

[1] Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying; "Sir, we remember that that deceiver said, while he was yet alive; 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people; 'He is risen from the dead; so the last error shall be worse than the first.'"

Pilate said unto them; "Ye have a watch; go your way, make it as sure as ye can." So they went and made the sepulchre sure, sealing the stone and setting a watch.

CHAPTER XXXVIII.

Resurrection of Jesus.

[2] And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun. ([3] And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men.)

[1] Matt. xxvii. 62–66. [2] Mark xvi. 1, 2. [3] Matt. xxviii. 2–4.

[1] And they said among themselves; "Who shall roll us away the stone from the door of the sepulchre?" And when they looked they saw that the stone was rolled away; for it was very great.

[2] (Mary Magdalene seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them; "They have taken away the Lord out of the sepulchre, and we know not where they have laid him.")

[3] And the angel answered and said unto the women; "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay."

[4] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them; "Be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is risen, he is not here; behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee; there shall you see him, as he said unto you."

[5] And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word. [6] Neither said they any thing to any man: for they were afraid.

[7] Peter therefore went forth, and that other dis-

[1] Mark xvi. 3, 4. [2] John xx. 1, 2. [3] Matt. xxviii. 5, 6.
[4] Mark xvi. 5–7. [5] Matt. xxviii. 8. [6] Mark xvi. 8.
[7] John xx. 3–18.

ciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping. And as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her; "Woman, why weepest thou?"

She saith unto them; "Because they have taken away my Lord, and I know not where they have laid him."

And when she had thus said, she turned herself back, and saw Jesus standing; and knew not that it was Jesus.

Jesus saith unto her; "Woman, why weepest thou? whom seekest thou?"

She, supposing him to be the gardener, saith unto him; "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her; "Mary."

She turned herself and saith unto him ; "Master."

Jesus saith unto her ; "Touch me not ; for I am not yet ascended to my Father ; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. [1]And they when they had heard that he was alive, and had been seen of her, believed not.

[2] And as they went to tell his disciples, behold, Jesus met them, saying ; "All hail." And they came and held him by the feet, and worshipped him. Then said Jesus unto them ; "Be not afraid ; go tell my brethren that they go into Galilee, and there shall they see me."

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying ; "Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you." So they took the money and did as they were taught. And this saying is commonly reported among the Jews until this day.

[3] And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked

[1] Mark xvi. 11. [2] Matt. xxviii. 9-15. [3] Luke xxiv. 13-32.

together of all these things which had happened. And it came to pass that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them; "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

And the one of them, whose name was Cleophas, answering, said unto him; "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

And he said unto them; "What things?"

And they said unto him; "Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people; and how the chief priests and rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not."

Then he said unto them; "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses, and all the prophets, he expounded unto them

in all the Scriptures concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying; "Abide with us, for it is toward evening, and the day is far spent." And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another; "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

CHAPTER XXXIX.

Jesus's Intercourse with his Disciples after his Resurrection. — The Ascension.

[1] And they rose up the same hour, and returned to Jerusalem; and found the eleven gathered together, and them that were with them, saying; "The Lord is risen indeed, and hath appeared to Simon." And they told what things were done in the way, and how he was known of them in breaking of bread.

[2] Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto

[1] Luke xxiv. 33–35. [2] John xx. 19.

them ; "Peace be unto you." [1] But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them ; "Why are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself ; handle me, and see ; for a spirit hath not flesh and bones, as ye see me have." And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them ; "Have ye here any meat ?" And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.

[2] Then said Jesus to them again ; "Peace be unto you ; as my Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them ; "Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them ; and whosesoever sins ye retain, they are retained."

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him ; "We have seen the Lord."

But he said unto them ; "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said ; "Peace be unto you." Then saith he to Thomas ; "Reach hither thy finger, and behold

[1] Luke xxiv. 37 – 43. [2] John xx. 21 – 29.

my hands, and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing."

Thomas answered and said unto him ; "My Lord and my God."

Jesus saith unto him ; "Thomas, because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet have believed."

[1] After these things, Jesus shewed himself again to his disciples at the sea of Tiberias. And on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them ; "I go a fishing."

They say unto him ; "We also go with thee."

They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore ; but the disciples knew not that it was Jesus. Then Jesus saith unto them ; "Children, have ye any meat ?"

They answered him ; "No."

And he said unto them ; "Cast the net on the right side of the ship, and ye shall find."

They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter ; "It is the Lord." Now when Simon Peter heard it was the Lord, he girt his fisher's coat unto him ; for he was naked ; and did cast himself into the sea. And the other disciples came in a little ship, (for they were not far from land, but as it were two

[1] John xxi. 1 – 23.

hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them; "Bring of the fish which ye have now caught." Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken.

Jesus saith unto them; "Come and dine."

And none of the disciples durst ask him; "Who art thou?" knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter; "Simon, son of Jonas, lovest thou me more than these?"

He saith unto him; "Yea, Lord, thou knowest that I love thee."

He saith unto him; "Feed my lambs."

He saith to him again the second time; "Simon, son of Jonas, lovest thou me?"

He saith unto him; "Yea, Lord, thou knowest that I love thee."

He saith unto him; "Feed my sheep."

He saith unto him the third time; "Simon, son of Jonas, lovest thou me?"

Peter was grieved because he said unto him the third time; "Lovest thou me?" And he said unto him; "Lord, thou knowest all things; thou knowest that I love thee."

Jesus saith unto him; "Feed my sheep. Verily, verily, I say unto thee, when thou wast young,

thou girdedst thyself, and walked whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." This spake he signifying by what death he should glorify God. And when he had spoken this, he saith unto him; "Follow me."

Then Peter, turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said; "Lord, which is he that betrayeth thee?") Peter seeing him, saith to Jesus; "Lord, and what shall this man do?"

Jesus saith unto him; "If I will that he tarry till I come, what is that to thee? follow thou me."

(Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus said not unto him, "He shall not die"; but, "If I will that he tarry till I come, what is that to thee?")

[1] Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying; "All power is given unto me in heaven and in earth. Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world."

[2] And he said unto them; "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the

[1] Matt. xxviii. 16–20. [2] Luke xxiv. 44–49.

prophets, and in the psalms, concerning me." Then opened he their understanding, that they might understand the Scriptures; and said unto them; "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city until ye be endued with power from on high."

[1] And, he being assembled together with them, commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, "which," saith he, "ye have heard of me; for John truly baptized with the Holy Ghost not many days hence." When they therefore were come together, they asked of him saying; "Lord, wilt thou at this time restore again the kingdom to Israel?"

And he said unto them; "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said; "Ye men of Gal-

[1] Acts i. 4 - 12.

ilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Then returned they unto Jerusalem, from the mount called Olivet.

NOTES.

[As the reader will, probably, consult the Notes in order, information once given with regard to any passage, which is also applicable to subsequent passages, is neither repeated nor referred to.]

CHAPTER I.

Page 13, Note 1. "*Ministry.*" — We have four accounts of the ministry of Jesus; namely: — 1. The Gospel by Matthew, one of the twelve Apostles, (Matt. ix. 9; Luke v. 27; vi. 15,) supposed to have been first written in Hebrew and afterwards translated into Greek. 2. The Gospel by Mark, (probably the same called John, and mentioned Acts xii. 25; xv. 37; 1 Peter v. 13,) written in Greek. 3. The Gospel by Luke, (supposed by many to have been the companion of Paul and a physician, — Colossians iv. 14,) written in Greek. 4. The Gospel by John (John xix. 26), written in Greek. For the dates of these Gospels, &c., see Prefaces in Barnes's "Notes" and Dabney's "Exposition." For the design of this compilation consult the Preface.

P. 13, n. 2. "*Herod.*" — Who at this time reigned over the whole of Palestine as an independent king, was yet greatly under the power of the Romans; Pompey having, B. C. 63, made the country tributary to them. Herod, by his will, afterwards ratified by the Roman Emperor, distributed his dominions in the following manner: Archelaus had Judea and Samaria; Herod Antipas, Galilee with Perea; and Philip the Tetrach, Iturea and Trachonitis. About ten years after the death of Herod the Great, Archelaus was banished for his cruelty, and his territory made a Roman province, under Procurators or Governors, who were subordinated to the President of Syria. The power of life and death was taken out of the hands of the Jews; taxes were paid directly to the Roman emperor; and justice was administered in his name and by

the laws of Rome. In matters of religion, however, the laws of the Jews and the power of the Sanhedrim (the highest court of the Jews) were continued. Carpenter's "Harmony," Diss. III. p. 80.

P. 13, n. 3. "*Course of Abia*," — or Abijah. 1 Chron. xxiv. — Compare 2 Chron. viii. 14. For an account of the temple and its services, and for much other information of value in the study of the "Ministry" — the teacher is referred to "The Holy Land and its Inhabitants," in Ware's "Sunday Library," Vol. III. — a book that should be used in every Sunday School.

P. 14, n. 4. "*Neither wine*," &c. — John was to be a Nazarite, — i. e. a person of more than ordinary purity. See Num. vi.

P. 14, n. 5. "*Elias*." — See Chap. II. Note 15.

P. 14, n. 6. "*Gabriel*." — This name signifies "man of God." To "*stand in the presence of God*," was to be favored of God.

P. 15, n. 7. "*Writing-table*." — A piece of wood sometimes covered with wax, and written upon with an iron style or pen.

P. 15, n. 8. "*A horn*" — was the emblem of power, dignity, strength.

P. 15, n. 9. "*Covenant*." — Gen. xxii. 15–19.

P. 16, n. 10. "*All the world*." — The whole empire, or only the land of Palestine. "*Taxed*." — Registered for the purpose of taking a census.

P. 16, n. 11. "*When Cyrenius*," &c. — Cyrenius, according to Josephus, was made governor after the banishment of Archelaus (see Chap. I. Note 2,), which was ten or twelve years after the birth of Jesus. The chronological difficulty presented by this fact has been explained in various ways. These explanations are too long to be quoted here. They may be found in Barnes's "Notes," Dabney's "Annotations," and Carpenter's "Harmony."

P. 16, n. 12. "*City of David*." — His birth-place. 1 Sam. xvi. 18, 19.

P. 17, n. 13. "*Christ*," — i. e. the Christ, — the anointed, — the Messiah.

P. 17, n. 14. "*Jesus*." — The same as Joshua, meaning Saviour.

P. 17, n. 15. "*Wise men*." — Magi from Persia or Arabia.

P. 17, n. 16. "*King of the Jews*." — One of the titles of the Messiah.

P. 18, n. 17. "*Worship him*." — Pay him homage. See Matt. xviii. 26; Acts x. 25.

P. 18, n. 18. "*Thou Bethlehem*," &c. — Mic. v. 2.

P. 19, n. 19. "*Out of Egypt*." — Hos. xi. 1.

P. 19, n. 20. "*Jeremy the Prophet*." — Jer. xxxi. 15.

P. 20, n. 21. "*Called a Nazarene*." — Be rejected and treated contemptuously. See John i. 46; Luke iv. 16 – 30.

P. 20, n. 22. "*Passover*." — The three great FEASTS OF THE JEWS were: 1. *The Passover*, which took place at that full of the moon which occurred at the vernal equinox, or first after it; or, to the extent, perhaps, of two or three days before it. The Passover, or Feast of Unleavened Bread, was designed to commemorate the preservation of the Israelites, when the first-born of the Egyptians were destroyed, and at this feast the first fruits of the barley harvest were offered. 2. *The Pentecost*, or *Feast of Weeks*, occurred seven weeks, or fifty days, after the Passover, and commemorated the giving of the law. At this feast the first fruits of the wheat-harvest were offered. 3. *The Tabernacles*, which occurred near the end of September, or the beginning of October, when the produce of the fields and vineyards had been gathered in. It was observed to commemorate the abode of the Israelites, in tents or tabernacles, in the desert, and also as a thanksgiving for the blessings of the year. Every adult Jew, at least if dwelling in the land, was under obligation to attend at each of these three festivals. Besides the above, there was another considerable festival mentioned in the Gospels, namely, the Feast of Dedication, held usually in December, in commemoration of the purification of the temple, by Judas Maccabæus. See Ex. xxiii. 14 – 17; xxxiv. 23. Deut. xvi. 16. Helon's "Pilgrimage." Jahn's "Archæology." Carpenter's "Harmony." "Holy Land and its Inhabitants," Chap. IX.

P. 20, n. 23. "*Doctors*" — of the law, scribes, who were also called Rabbins, or masters, teachers.

CHAPTER II.

Page 21, Note 1. "*Tetrarch.*" — Probably one who presided over a *fourth* part of a country: but it was used to denote one who presided over any part.

P. 21, n. 2. "*Baptist,*" — or Baptizer. Baptism was a rite among the Jews before the time of Christ, and was administered to converts to their religion from among the Gentiles or heathen.

P. 21, n. 3. "*Kingdom of heaven.*" — This and similar phrases — "kingdom of God," — "kingdom," — have different meanings, in different connections. In general they signify the reign of the Messiah, — who, according to the erroneous conceptions of the Jews, was to be a temporal prince, and establish his kingdom and deliver them from the dominion of the Romans. Jesus used these expressions figuratively, to denote his spiritual dominion over men, and the establishment of his religion in the world.

P. 21, n. 4. "*Esaias.*" — Is. xl. 3, 4. An allusion to the custom of sending pioneers before monarchs and armies to prepare the road.

P. 22, n. 5. "*Camel's hair,*" &c. — The dress of a prophet. 2. Kings i. 8. Zech. xiii. 4. The food of John was significant of his poverty and humility; locusts being the food of the common people, and the honey found in the clefts of rocks and in trees.

P. 22, n. 6. "*Pharisees and Sadducees.*" — Members of two great sects among the Jews. The Pharisees believed in the immortality of the soul, in the existence of good and bad angels, and in a providence. These doctrines the Sadducees denied. The Pharisees were exposed to the temptations resulting from great popularity and a reputation for peculiar sanctity; as they made great pretensions in observing the ceremonial law. The Sadducees were addicted to all the evils resulting from the want of strong religious sanctions. The besetting sins of the Pharisees were hypocrisy and pride; those of the Sadducees impiety and neglect of moral duty.

The Pharisees possessed great influence with the people at large; but their opponents were among the wealthy and the educated, and not unfrequently acquired the ascendency. The bitter hostility of these sects — especially that of the Pharisees — towards Jesus, — its commencement and growth, — deserves particular attention. See "Holy Land and its Inhabitants," p. 195.

P. 22, n. 7. "*Abraham.*" — The degenerate Jews relied on the *letter* of the promise made to Abraham, — and supposed that, merely because they were his descendants, and by the observance of the ceremonial law, they should obtain acceptance with God.

P. 22, n. 8. "*Publicans.*" — Tax-gatherers, appointed by the Romans, and therefore odious to the Jews.

P. 23, n. 9. "*Latchet,*" &c. — The strings or clasps by which the shoes or sandals — pieces of wood or skin — were fastened to the foot. The sandals were put off on entering a house: to loose them was the business of the lowest servants. John, by the figure in the text, expresses his humility and inferiority to Jesus.

P. 23, n. 10. "*Holy Ghost.*" — The word translated "ghost" literally means "breath," and came to be used, metaphorically, to denote "spirit." It should be rendered "spirit" wherever the soul or any spiritual influence is intended.

P. 23, n. 11. "*Fan.*" — A winnowing shovel, used to throw up grain against the wind, that the chaff may be blown away.

P. 24, n. 12. "*It is written.*" — The passages quoted, alluded to in the account of the temptation, are Deut. viii. 3, Ps. xci. 11, 12, Deut vi. 16, and perhaps Deut. vi. 13.

P. 24, n. 13. "*The Jews.*" — In the Gospels, and especially in the Gospel of John, by "the Jews" are meant the Pharisees, or the enemies of Jesus. This fact will explain many passages, and should therefore be kept in mind.

P. 24, n. 14. "*Levites,*" — i. e. priests who were of the tribe of Levi.

P. 25, n. 15. "*Elias*," — "*that prophet*." — The Jews thought Elijah, or perhaps one of the prophets, would reappear, as the forerunner of the Messiah. See Matt. xi. 14.

P. 26, n. 16. "*The tenth hour*." — It may be well to give here, at one view, a brief statement of the Jewish mode of reckoning time.

The Year consisted of twelve *lunar* months, consisting alternately of twenty-nine and thirty days, commencing with the first appearance of the new moon. An intercalary month was added, as often as was necessary, to accommodate the *lunar* to the *solar* year. The *civil* year began with the *autumnal*, and the *ecclesiastical* or sacred year, with the *vernal* equinox.

The Day was reckoned from evening to evening. The natural day, from sunrise to sunset, was divided into six unequal parts. 1. The break of day (subdivided afterwards into two parts). 2. The morning, or sunrise. 3. The heat of the day, beginning about 9, A. M. 4. Mid-day. 5. The cool of the day. 6. The evening (subdivided into two parts).

Hours. The principal were the 3d, 6th, and 9th. The day was divided into twelve hours, numbered from the rising of the sun; so that at the season of the equinox the 3d correspond to our 9th, the 6th to our 12th, and so on. At other seasons, it is necessary to observe when the sun rises, and reduce the hours to our time accordingly. In Palestine, at the *Summer Solstice*, the sun rises at 5 of our time, and sets about 7. At the *Winter Solstice*, the sun rises about 7 and sets about 5.

The Night. In the time of Christ, the night was divided into four watches. 1. The evening, from twilight to (our) 9 o'clock. 2. Midnight, from 9 to 12. 3. Cock-crowing, from 12 to 3. 4. Early time (see John xx. 1), from 3 till daybreak. See Jahn's Archæology.

P. 27, n. 17. "*Out of Nazareth*." — Nazareth was a small town, the inhabitants of which seem to have been proverbially bad. See Luke iv. 16–30.

P. 27, n. 18. "*An Israelite indeed*." — A descendant of the patriarchs, not only by birth, but also in character.

P. 27, n. 19. "*The King of Israel*." — A title of the Messiah.

P. 27. n. 20. "*Water-pots.*" — Urns, or large vessels, containing water, that the guests might wash or purify themselves before eating.

CHAPTER III.

Page 28, Note 1. "*Sold oxen,*" &c. — For the sacrifices.

"*Changers of money.*" — Those who exchanged the money of the Jews from foreign countries, for the currency of Judea.

P. 29, n. 2. "*The zeal of thy house.*" — Ps. lxix. 9.

P. 29, n. 3. "*Forty and six years,*" &c. — Herod the Great commenced rebuilding the temple about sixteen years before the birth of Christ. The main body of the building was completed in nine years and a half; but additions, &c., continued to be made during eighty years from its foundation.

P. 30, n. 4. "*Master of Israel.*" — A religious teacher.

P. 30, n. 5. "*Moses.*" — Num. xxi. 8, 9.

CHAPTER IV.

Page 32, Note 1. "*Jacob gave.*" — Gen. xlviii. 22.

P. 33. n. 2. "*No dealings with the Samaritans.*" — The Samaritans were a mixed people dwelling in the country between Judea and Galilee. Great enmity existed between them and the Jews, occasioned, among other things, by the opposition of the Samaritans to the rebuilding of the temple at Jerusalem, after the Babylonish captivity, and the erection of a temple on Mount Gerizim. The Samaritans received only the Five Books of Moses; they were, however, looking for the Messiah. See "Holy Land and its Inhabitants," p. 160.

P. 34, n. 3. "*Salvation is of the Jews.*" — The Messiah is to come of the Jews.

P. 35, n. 4. "*Lift up your eyes.*" — Pointing, perhaps, to the crowd coming out of the city.

CHAPTER V.

Page 35, Note 1. "*Jesus himself testified.*" — There seems to be little connection between the 43d and 44th verses as

they now read. The meaning may be, "Jesus went to Galilee, *but not* to Nazareth, for he testified," &c.; or "Jesus went into Galilee, although he testified," &c.

P. 38, n. 2. "*On the Sabbath day.*" — The Jews were, in some respects, very superstitious in regard to the Sabbath. The Pharisees made use of this fact in their efforts to destroy the influence of the Jesus with the people.

CHAPTER VI.

Page 40, Note 1. "*Synagogues.*" — Sacrifices could be offered only in the temple; but other religious exercises were not restricted to any particular place. For convenience, synagogues — so called from a Greek word meaning *assembly* — were created in different parts of the land. See "Holy Land," &c., p. 193, 194.

P. 41, n. 2. "*David did.*" — 1 Sam. xxi. 1–7.

P. 41, n. 3. "*Shewbread.*" — Lev. xxiv. 5–9.

P. 41, n. 4. "*The priests in the temple,*" &c. — Jesus refers to the priests who were engaged on the Sabbath days, in killing beasts for sacrifice. Num. xxviii. 9, 10.

P. 41, n. 5. "*When he had opened the book,*" — i. e. unrolled it. Books among the ancients were generally written on parchment, and rolled together on two rollers, beginning at each end.

P. 41, n. 6. "*Where it is written.*" — Is. lxi. 1, 2.

P. 42, n. 7. "*Days of Elias.*" — 1 Kings xvii. 8–24.

P. 42, n. 8. "*Many lepers.*" — The leprosy of the East is a dreadful disease, which reduces the sufferer to a most offensive condition. The first indication of it is a small red spot, but as the disease proceeds it covers the body with white scales. (Num. xii. 10. 2 Kings v. 27.) It is infectious, and the leper was obliged to live apart from his friends. (Num. v. 2. 2 Kings xv. 5.) The cure of the leprosy, in its advanced stages, was beyond human skill. (2 Kings v. 7.) For an account of the manner of treating lepers, see Lev. xiii. and xiv.

P. 42, n. 9. "*Naaman.*" — 2 Kings v.

CHAPTER VII.

Page 45, Note 1. "*Dispersed among the Gentiles.*" — The Jews residing in foreign lands.

P. 45, n. 2. "*In the last day.*" — On this day the priest filled a golden vessel at the pool of Siloam, and it was borne, with great solemnity, through a gate of the temple, and, being mixed with wine, poured on the altar, &c. The performance of this ceremony might have suggested the figurative language of Jesus. See Helon's "Pilgrimage." "Holy Land," &c., p. 182.

P. 45, n. 3. "*Holy Ghost,*" &c. — Referring to the Day of Pentecost. Acts ii.

P. 46, n. 4. "*But this people,*" &c. — Some read, "But this people who knoweth not the law, believeth: they are cursed."

P. 46, n. 5. John vii. 53, and John viii. 1 – 11. The genuineness of these passages has been doubted by many critics. In the first edition of the "Ministry," the latter was omitted. Although the question is very difficult to settle, I incline to the opinion that it ought to be considered a part of the narrative. It is easier to account for its *omission* in some MSS. if it be, than for its insertion in others, if it be not genuine.

P. 47, n. 6. "*Neither do I condemn thee,*" — i. e. as a judge, and to death.

P. 48, n. 7. "*Written in your law.*" — Deut. xvii. 6; xix. 15.

P. 49, n. 8. "*Never in bondage.*" — They themselves were never personally slaves. The nation had been in captivity.

P. 49, n. 9. "*I know that ye are Abraham's* SEED." — I know that ye are the *natural* descendants of Abraham; but you do not resemble him in character. You are not his *children.*

CHAPTER VIII.

Page 51, Note 1. "*Who did sin?*" — There is, perhaps, a reference in this question, to the doctrine of the preëxistence and transmigration of souls, which prevailed, more or less, in

the East, and of which the disciples might have heard. The question may, however, have been suggested by the Jewish notion that diseases and other calamities were punishments for sin.

P. 51, n. 2. "*He spat on the ground*," &c. — Jesus, it is supposed, used these means in the cure of the blind man, in direct opposition to the superstitions of the Jews, as they were expressly forbidden by the rulers. "The Jews," says Barnes, "regarded *spittle* as medicinal to the eyes when diseased, and they forbade the use of medicines on the Sabbath."

P. 53, n. 3. "*He is of age*." — He is of sufficient age to give testimony. Among the Jews this age was fixed at thirteen.

P. 53, n. 4. "*Put out of the synagogue*." — Excluded from its privileges. There were two kinds of excommunication among the Jews, — the one forbidding a man from entering the synagogue and from coming nearer than four cubits to his wife or friends, — the other a perpetual exclusion from the place of worship and intercourse with the people.

P. 53, n. 5. "*Give God the praise*." — Perhaps a form of adjuration. See Josh. vii. 19.

P. 54, n. 6. "*Son of God*." — Equivalent here to the Messiah.

P. 54, n. 7. "*Sheep-fold*." — An inclosure made in the fields to collect the flock at night. As the climate was mild, it was not generally covered.

P. 56, n. 8. "*He hath a devil*." — More properly he hath a demon. See Chap. IX. Note 2.

CHAPTER IX.

Page 56, Note 1. "*The land of Zabulon*." — Is. ix. 1, 2.

P. 57, n. 2. "*Unclean spirit*." — We read in the Gospels of cures which Jesus effected in persons "possessed with devils or demons," or with "unclean or evil spirits." The condition of these persons has been a matter of much discussion. The Jews believed that evil spirits or demons took possession of men. The great question is, whether this belief

was correct. "Commentators and theologians are divided into those who defend and those who question the reality of possession. The former take the language of the New Testament literally, and believe that evil spirits entered the bodies of men in Judea, in the time of our Lord, and were expelled by his authority and in his name. The latter received the language of the New Testament as popular, and contend that the persons of whom the Evangelists speak were the subjects of certain natural diseases, but were described in the terms then commonly used to denote such diseases." It is impossible to give in a note the arguments urged in support of these different opinions. The reader is, therefore referred to the "Scriptural Interpreter," Vol. II. p. 255; Barnes's "Notes"; Appleton's "Lectures"; and "Farmer on Demoniacs."

P. 58, n. 3. "*Himself took*," &c. — Is. liii. 4.

P. 59, n. 4. "*Luke* v. 1 – 11." — There is some difficulty in deciding where to place this passage. Most harmonists regard it as corresponding with the call of Peter, in Matt. iv. 13 – 22; Mark i. 16 – 20; and this may be the fact. As, however, the account of Luke, (if indeed it refers to the same transaction,) differs so much from that of Matthew, it seemed desirable to retain both in this compilation. I have, therefore, adhered to Carpenter, who considers Luke as recording an independent transaction, and places it after the call; supposing that, while attending Jesus on his progress, the Apostles, when his course lay near the lake, went at night to fish, as they had been accustomed to do, for their support. See Carpenter's "Harmony," 2d ed., p. 57, Chap. X.

CHAPTER X.

Page 60, Note 1. "*When he was set.*" — A common position for teachers. See Luke iv. 20. John viii. 2. Acts xvi. 13.

P. 60, n. 2. "*Inherit the earth*," — i. e. possess the land. The land of promise was to the Israelites, when they left Egypt, the seat of every blessing; hence to "inherit the land" became a proverbial expression for the enjoyment of peace and felicity.

P. 60, n. 3. "*Ye are the salt.*" — Maundrell, in describing the valley of salt, a few miles from Aleppo, says, "I broke a piece (of the salt), of which that part exposed to the rain,

sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savor." It is said that a kind of insipid salt, brought from the Dead Sea, was sprinkled, in wet weather, over the slippery ascent to the temple; to this practice there may be an allusion in the text.

P. 61, n. 4. "*The Scribes and Pharisees.*" — The Scribes, Doctors, or Teachers of the Law, studied the Scriptures, and expounded them in the synagogues; and as most of them were of the sect of Pharisees, they are spoken of as "Scribes and Pharisees."

P. 61, n. 5. "*Them of old time.*" — To show the defects in the righteousness of Scribes, &c., Jesus quotes and comments upon the commandments of Moses, and the traditions and glosses given in explanation of them by the teachers of the law.

P. 61, n. 6. "*Raca.*" — A Syriac word, expressive of great contempt.

P. 61, n. 7. "*The Council,*" — i. e. the Sanhedrim, the highest tribunal of the Jews, established in the time of the Maccabees, about one hundred and fifty years before Christ. It consisted of seventy-two members, made up of those who had been high-priests, the elders, — i. e. heads of families and tribes, — and the Scribes. The sessions of the Sanhedrim were held at Jerusalem, and the high-priest presided. By this tribunal Christ was condemned.

P. 61, n. 8. "*In danger of hell-fire.*" — The original of "hell-fire" is, "the Gehenna of fire." The word Gehenna, commonly translated "hell," signifies the Valley of Hinnom, — a place near to Jerusalem on the east, where the Israelites formerly worshipped Moloch. See 1 Kings xi. 7. 2 Kings xvi. 3, 4. After the Jews had returned to the worship of the true God, they regarded the Valley of Hinnom with abhorrence, and made it not only the receptacle of filth and rubbish, but also threw into it the carcasses of animals, &c., to consume which, lest the air should become pestilential, fires were kept constantly burning.

P. 62, n. 9. "*Thou shalt not forswear thyself.*" — Ex. xx. 7. Levit. xix. 12. Deut. xxiii. 21 - 23.

P. 62, n. 10. "*Neither by heaven,*" &c. — An allusion, probably, to profane expressions in common use

P. 63, n. 11. "*An eye for an eye.*" — Ex. xxi. 24, 25. Levit. xxiv. 19, 20. Deut. xix. 21.

P. 63, n. 12. "*Take away thy coat.*" — The Jews wore two principal garments. The "coat," or *tunic*, encircled the whole body and extended to the knees; over this was worn an upper garment, or "*cloak*," made nearly square.

P. 63, n. 13. "*Compel thee to go a mile.*" — The figure is borrowed from a Persian custom, which allowed messengers on public business to demand assistance from those they met.

CHAPTER XI.

Page 65, Note 1. "*Anoint thy head,*" &c. — Observe your several habits in regard to dress, &c.

P. 65, n. 2. "*Treasures upon earth.*" — The *treasures* of the East consisted of the produce of the fields, precious metals, and, as the fashion of dress did not change as with us, of large quantities of clothing; hence the propriety of speaking of the *moth and rust* as corrupting these treasures.

P. 65, n. 3. "*Mammon.*" — A word of Syriac origin, said to have been the name of a deity, regarded as the god of wealth, — the Plutus of the Greek and Roman mythology.

P. 66, n. 4. "*Cast into the oven.*" — Dried grass, the stalks of plants, &c., owing to the scarcity of wood, were used for fuel in the East.

P. 66, n. 5. "*Into your bosom.*" — The front parts of the garments among the Jews, were made large, so as to be used for pockets.

CHAPTER XII.

Page 69, Note 1. "*Those things which Moses,*" &c. — See Levit. xiv.

P. 69, n. 2. "*Centurion.*" — An officer of the Roman army who had the command of an hundred men.

P. 70, n. 3. "*Not in Israel.*" — Not among the Jews themselves.

P. 72, n. 4. "*There met him out of the tombs a man.*" — Compare Matt. viii. 28 - 34, and Luke viii. 26. — There is some difference in the accounts given of this transaction by the different Evangelists. 1. Matthew says, "the territory of the Gergesenes," but Mark and Luke, "of the Gadarenes." Gadara was a city of some importance, which lay to the east or southeast of the Sea of Tiberias: Gergesa was a place of less note in the same part of the country; the region in the neighborhood of each, may have been indiscriminately called after the name of either city. 2. Matthew speaks of two demoniacs, — while Mark and Luke mention only one. Probably one was more furious or better known than the other.

CHAPTER XIII.

Page 74, Note 1. "*They uncovered the roof, where he was.*" — Jesus was probably in the area or court, where visiters were frequently received, and business transacted. Over this area was drawn a curtain or screen, as a defence from the sun. Eastern houses were, in general, in the form of a hollow square, of one story, and with a flat roof, used as a walk.

P. 76, n. 2. "*No man putteth a piece of new garment,*" &c., — i. e. a piece of *undressed, not fulled* cloth, which, when wet, would shrink.

P. 76, n. 3. "*New wine into old bottles.*" — Bottles in the East were, and are still, made of the skins of beasts. See Joshua ix. 4.

P. 78, n. 4. "*In Israel,*" — i. e. in the whole experience of the Jewish nation.

CHAPTER XIV.

Page 79, Note 1. "*Gospel of the kingdom.*" — The good news, or glad tidings of the kingdom.

P. 79, n. 2. "*Go not into the way,*" &c. — Confine your ministry to the Jews.

P. 79, n. 3. "*Purses.*" — The girdles which bound their lower garments were used by the Orientals for purses.

P. 79, n. 4. "*Scrip.*" — A kind of knapsack or wallet made of skin.

P. 80, n. 5. "*Shake off the dust,*" &c. — To do this was to signify that the house or city was not worthy of their instructions. See Acts xiii. 51; xviii. 6.

P. 80, n. 6. "*Land of Sodom,*" &c. — See Gen. xviii., xix.

P. 81, n. 7. "*A farthing.*" — A small coin equal to two "*mites,*" — about seven mills of our money.

CHAPTER XV.

Page 84, Note 1. "*Like unto children,*" &c. — Alluding to the imitative plays of children.

P. 84, n. 2. "*Ointment.*" — Probably a liquid perfume.

P. 84, n. 3. "*Wash his feet.*" — The Jews wore sandals and frequently had occasion to wash their feet; to do this for any one was an expression of respect and humility.

P. 84, n. 4. "*Five hundred pence.*" — About $ 69.26. — "*Fifty*" about $ 7.00. Barnes's "Notes."

P. 86, n. 5. "*Sackcloth and ashes.*" — Sackcloth was coarse, like canvass, and used for the dress of the poor. It was worn also as a sign of mourning. Job ii. 12. Jer. vi. 26.

P. 88, n. 6. "*Went down from Jerusalem,*" &c. — The road from Jerusalem to Jericho was mountainous, and dangerous, and infested with robbers. It is also said that many priests and Levites lived at Jericho, and therefore were frequently obliged to go to Jerusalem to officiate, in their turn, in the temple.

P. 88, n. 7. "*Two pence.*" — About twenty-seven cents. Barnes's "Notes."

P. 89, n. 8. "*And it was winter,*" &c. — The season is mentioned as the reason why Jesus "walked in Solomon's porch," — a covered way on the east side of the Temple.

P. 90, n. 9. "*I said ye are gods.*" — Ps. lxxxii. 6.

P. 90, n. 10. *Luke* xi. 1 – 13. — This passage has been removed to this place from Chapter VI. — where it stood in the first edition of the "Ministry," — to conform to the second edition of Carpenter's "Harmony," and for reasons stated in that work in the note on page 106.

CHAPTER XVI.

Page 92, Note 1. "*Highest room.*" — Rather "the highest place at the table."

P. 94, n. 2. "*Bear his cross.*" — Persons condemned to be crucified were obliged to carry the cross to the place of execution. So, to "bear his cross" is a figurative expression for willingness to endure hardships and reproach.

P. 97, n. 3. "*Hundred measures.*" — The measure here mentioned is the *bath*, which contained about seven gallons and a half of our measure. Barnes's "Notes."

P. 97, n. 4. "*Measures of wheat.*" — These contained about ten bushels. Barnes's "Notes."

P. 98, n. 5. "*Abraham's bosom.*" — This phrase is taken from the practice of reclining at meals on couches, when the head of one lay on the bosom of another, and denoted intimacy and friendship. John xiii. 23; xxi. 20. It will make several passages in the Gospels clearer to remember the position taken by the Jews at the table. Where in our translation we read that they *sat*, it must be understood that they *reclined*.

CHAPTER XVII.

Page 100, Note 1. "*Fifteen furlongs.*" — Nearly two miles.

P. 104, n. 2. "*Herodians.*" — "Probably partisans of Herod Antipas, Tetrarch of Galilee, who were for continuing the royal power in the descendants of Herod the Great. This was an object, which, it appears, the greater part of the nation, especially the Pharisees, did not favor." Campbell.

P. 105, n. 3. "*Behold my servant,*" &c. — Is. xlii. 1 – 4.

P. 106, n. 4. "*Sign of the prophet Jonas.*" — See book of Jonah.

P. 107, n. 5. "*Queen of the South.*" — See 1 Kings x.

CHAPTER XVIII.

Page 108, Note 1. "*Tithe.*" — A tenth part of the possessions of the Jews was required for the support of the Levites. (Num. xviii. 21.) In addition to the tithes strictly required by law, the Pharisees had tithed even the smallest matters, — as mint, anise, cummin, &c.

P. 108, n. 2. "*Mint and rue,*" — like "anise and cummin" — were herbs of little value.

P. 110, n. 3. "*Prophecy of Esaias.*" — Is. vi. 9, 10.

P. 113, n. 4. "*I will open my mouth in parables,*" &c. — Ps. lxxviii. 2.

CHAPTER XIX.

Page 115, Note 1. *Luke* xii. 1 – 57. — This is a new chapter. Chapter XXIV. of the first edition has been cancelled; a part of its contents being retained here, and a part prefixed to Chapter XXV. This arrangement agrees with Carpenter's "Harmony," second edition, and seems on the whole the best. See Carpenter, &c., p. 135 – 141.

P. 117, n. 2. "*Let your loins be girded,*" &c. — Be ready to depart. The allusion is to the custom of confining the outer garment by a sash, so that it might not impede the progress of the traveller.

P. 117, n. 3. "*Your lights burning.*" — The bridegroom usually brought home his bride, after a feast at her father's house, at night. See Note 1, Chapter XXXI.

CHAPTER XX.

Page 121, Note 1. "*King Herod.*" — Antipas, son of Herod the Great, who ruled over Galilee and Perea.

P. 122, n. 2. "*Charger.*" — A large dish.

CHAPTER XXI.

Page 129, Note 1. "*It is a gift,*" &c. — This refers to a

practice by which the Pharisees and others pretended to devote property to the service of God, or of the temple, as an excuse for refusing to support their relations.

P. 129, n. 2. "*Esaias prophesy.*" — Is. xxix. 13.

P. 130, n. 3. "*Lost sheep,*" &c. — i. e. the Jews.

P. 131, n. 4. "*Cast it to the dogs,*" &c. — The Jews were accustomed to regard all other nations as outcasts, and to apply to them contemptuous terms.

CHAPTER XXII.

Page 134, Note 1. "*Barjona.*" — Son of Jona.

P. 138, n. 2. "*Tribute money.*" — For the use of the temple. Exod. xxx. 11–16.

CHAPTER XXIV.

Page 144, Note 1. "*As Elias did.*" — 2 Kings i. 10–12.

P. 146, n. 2. "*Two women shall be grinding.*" — Grinding in the East was chiefly performed by hand. The lower millstone was fixed, and the upper one was turned upon it, by a handle, by two persons, sitting opposite to each other. This and other similar allusions in the context are intended to indicate the suddenness of the predicted calamity.

CHAPTER XXV.

Page 156, Note 1. "*Bartimeus.*" — In Matt. xx. 30, two blind men are mentioned: probably Bartimeus was best known.

CHAPTER XXVI.

Page 157, Note 1. "*Purify themselves.*" — Prepare for the observance of the feast. Lev. xxii. 1–6.

P. 158, n. 2. "*Tell ye the daughter of Zion.*" — A figurative name for Jerusalem. Zech. ix. 9.

P. 160, n. 3. "*Out of the mouth of babes,*" &c. — Ps. viii. 2.

CHAPTER XXVII.

Page 160, Note 1. "*Greeks.*" — Either, 1. Jews who spoke the Greek language and dwelt in some Grecian city; or, 2. Proselytes, converts to Judaism from among the Greeks; or, 3. Idolaters or Gentiles.

P. 161, n. 2. "*Who hath believed our report?*" — Is. liii. 1.

P. 162, n. 3. "*He hath blinded their eyes,*" &c. — Is. vi. 9, 10.

P. 163, n. 4. "*Is it not written,*" &c. — Is. lvi. 7. Jer. vii. 11.

P. 166, n. 5. "*The stone which the builders,*" &c. — Ps. cxviii. 22, 23.

P. 166, n. 6. "*And whosoever shall fall,*" &c. — It was one of the modes of punishment in the East, to cast the criminal down from a precipice, and then throw stones upon him. To this custom Jesus alludes. Having called himself the corner-stone; he says, "whosoever runs against it (i. e. is offended with me) shall injure himself; but on whomsoever it shall fall, he shall be crushed," — i. e. those who reject me shall perish.

CHAPTER XXVIII.

Page 168, Note 1. "*A penny.*" — A Roman denarius, worth about fourteen cents.

P. 168, n. 2. "*Moses wrote,*" &c. — Deut. xxv. 5, 6.

P. 169, n. 3. "*I am the God of Abraham,*" &c. — Ex. iii. 6 – 15.

CHAPTER XXIX.

Page 170, Note 1. "*The Lord saith,*" &c. — Ps. cx. 1.

P. 171, n. 2. "*Phylacteries*" — were pieces of parchment, containing select precepts of the law, worn by the Jews on their foreheads and wrists, in conformity, as they supposed, with the requisitions of the law. Ex. xiii. 9 – 16. Deut. vi. 8.

P. 171, n. 3. "*Borders of their garments.*" — Numb. xv. 38. This custom was to distinguish the Jews from other nations.

P. 172, n. 4. "*Who strain at a gnat*, &c. — A proverb: but translated incorrectly. It should be "who strain *out* a gnat." The allusion is to straining the wine before drinking it.

CHAPTER XXX.

Page 175, Note 1. "*Spoken of by Daniel.*" — Alluding, perhaps, to Dan. ix. 26; xi. 31; xii. 11.

P. 175, n. 2. "*House-top.*" — The roofs of the houses were flat and used for walking and retirement.

P. 176, n. 3. "*Sabbath day.*" — See Exod. xxvi. 29. The idea is, if they should not flee further than was lawful on the Sabbath, they would not be beyond the reach of danger. The allowed distance to travel on the Sabbath was not more than one or two miles, which many of the Jews thought must not be exceeded under any circumstances.

P. 176, n. 4. "*Shall the sun be darkened,*" &c. — The images in this passage were used to denote great calamities.

CHAPTER XXXI.

Page 179, Note 1. "*To meet the bridegroom.*" — "It is the custom in the East," says Jahn, "for the bridegroom, with his young male friends, to go forth in the evening, cheered by music, to seek his bride at her father's house; who returns with him, followed by young virgins, lighting the way with flambeaux."

P. 181, n. 2. "*On his right hand*, &c. — The figure seems to be drawn from the custom in the Sanhedrim, where those acquitted and those condemned were respectively placed on the right and left hand. Perhaps the whole of the pictorial language used here in describing the coming of the Son of man, is taken from the manner in which the Sanhedrim sat; which was in a semicircle, the high-priest, who acted as president, being in the centre and the other members on either side. See Jahn's "Archæology."

CHAPTER XXXII.

Page 183, Note 1. "*The first day of unleavened bread,*" &c. — The following is the order of the incidents at the Last Supper adopted in the text as most probable. 1. The preparation for the feast on the afternoon of Thursday. 2. The words of Christ at the introduction of the meal, and the giving of the *first* cup, — mentioned by Luke. 3. The strife among the disciples. 4. The washing of the disciples' feet. 5. The charge against Judas, and his going out. 6. The warning of Peter. 7. The institution of the Supper. The discourses of Jesus in the next chapter were uttered, probably, after the breaking up of the meal, but before they left the room.

P. 183, n. 2. "*He sat down,*" i. e. reclined. — The Jews at their feasts reclined on couches, on their left side, with their feet extending from the table, and so lying that the head of one was against the bosom of another. This was John's position with regard to Jesus.

P. 184, n. 3. "*And he took the cup,*" &c. &c. — The Paschal Supper was usually celebrated after the following manner. "The master of the house, who officiated as priest, opened with a short prayer, and handed round a cup of wine, mingled with water. After all had drunken and washed their hands, the lamb, with the bitter herbs, the unleavened bread, and some other dishes, were served. In eating, the son asked the father of the house, what all this meant, and he replied it was done in remembrance of the departure from Egypt. Hereupon, the 113th and 114th Psalms were read. Next came the second cup, upon the partaking of which, the master of the house breaks the unleavened bread and divides among the guests, who eat it in the sauce of bitter herbs. Here follows the third cup, called the cup of blessing, and the singing of Psalms 115 to 118. At the fourth cup, Psalms 126 to 137, were sometimes read. The meal ended with the fifth cup." — Extracts from the Commentary of Olshausen, in "Western Messenger" for Feb. 1837.

It is probable that our Saviour complied with the custom of the Jews. The *third* cup is that generally supposed to have been taken by Jesus when he instituted the Supper.

P. 185, n. 4. "*Laid aside his garments.*" — His outer robe.

P. 186, n. 5. "*Give a sop.*" — A piece of bread dipped in the sauce.

P. 188, n. 6. "*He that hath no sword.*" — This passage is probably only a figurative intimation of the dangers which awaited them.

P. 188, n. 7. "*It is enough.*" — Perhaps, "Enough has been said, — you do not understand me; but other matters press on, and you will soon know my meaning."

CHAPTER XXXIII.

Page 190, Note 1. "*Not Iscariot.*" — It was Lebbeus or Thaddeus. Matt. x. 3.

CHAPTER XXXIV.

Page 198, Note 1. "*I will smite the Shepherd,*" &c. — Zech. xiii. 7.

P. 199, n. 2. "*Being in an agony.*" — Verses 43d and 44th of Luke xxii. are transposed, and inserted in the latter part of the account of the agony. This change seems to be demanded by the nature of the case.

P. 199, n. 3. "*Sleep on now.*" — Most commentators make it a question; "Do you sleep on now?"

P. 201, n. 4. "*Took Jesus.*" — In connection with the account of the arrest and trial of Jesus, it would be well to read "The Trial of Jesus," — translated from the French of M. Dupin and published by Charles C. Little & James Brown, Boston, 1839.

CHAPTER XXXV.

Page 201, Note 1. "*Another disciple.*" — This was John.

P. 203, n. 2. "*We heard him say,*" &c. — They gave neither the words nor the meaning of Jesus. His words were not, "I will destroy," &c. — but, "Destroy this temple," &c.

P. 203, n. 3. "*He hath spoken blasphemy.*" — Observe, the *first* accusation brought against Jesus by the *Jews* was that he was guilty of *blasphemy*.

P. 203, n. 4. "*Thou Christ,*" — i. e. Thou Messiah.

P. 204, n. 5. "*The cock crew.*" — It was now about day-break. The enemies of Christ chose the night for the execution of their designs.

P. 205, n. 6. "*Spoken by Jeremy.*" — This quotation is not found in Jeremiah, but refers, probably, to Zech. xi. 12, 13. The conjecture is, that by some error of those who copied the early manuscripts, the name of one prophet was accidentally put for the other.

CHAPTER XXXVI.

Page 205, Note 1. "*Judgment-hall.*" — The *Prætorium*, where the Roman Prætor, or governor, heard the cases brought before him.

P. 205, n. 2. "*Lest they should be defiled.*" — The Jews supposed themselves defiled by the touch, or by entering the house of a Gentile.

P. 205, n. 3. "*Might eat the Passover.*" — The passage has led some to suppose that Jesus anticipated the time of eating the Paschal Supper; and this may have been the case. Many, however, are of a different opinion, and understand the word *passover* to refer to the whole feast, which continued some days, — or to a solemn sacrifice, which was made at the *end* of the first day, beginning at six o'clock in the evening.

P. 206, n. 4. "*Perverting the nation.*" — The Sanhedrim had no authority to inflict capital punishment. The enemies of Jesus therefore, bring him to the Roman Governor, and to secure his destruction they *now* charge him with *treason*.

P. 207, n. 5. "*Heard of Galilee, he asked,*" &c. — The kingdom of Herod the Great, after his death, was divided among his sons, by the permission of Augustus. Herod Antipas thus became Tetrarch of Galilee, and Jesus, being a Galilean, was subject to his jurisdiction.

P. 207, n. 6. "*Were made friends.*" — The cause of the quarrel between Pilate and Herod is not known; it might have been the slaying of the Galileans by the former, alluded to in Luke xiii. 1, 2.

P. 208, n. 7. "*Willing to release Jesus.*" — Part of Pilate's reluctance to condemn Jesus arose from the dream of his wife. It was not easy to insert the account of this dream in the text, without interrupting the course of the narrative; it is recorded in Matt. xxvii. 19.

P. 209, n. 8. "*We have a law.*" — Levit. xxiv. 16. Deut. xiii. 1–5.

P. 210, n. 9. "*The preparation of the Passover.*" — The first day of the feast was called the preparation.

P. 210, n. 10. "*We have no king but Cesar*" — Observe, this was the answer of the *priests*, not of the *people*.

CHAPTER XXXVII.

Page 211, Note 1. "*There they crucified him.*" — *The cross* was the punishment inflicted by the Romans on servants who had perpetrated crimes, robbers, assassins, and rebels. The person subjected to this punishment was deprived of all his clothes, excepting something around the loins. In this state he was beaten; and then obliged to carry his cross to the place of execution. The form of the cross is known to all. Near the middle of the perpendicular beam, there projected a piece of wood, on which the sufferer sat, since the weight of the body might, otherwise, have torn away the hands from the nails driven through them. The cross rarely exceeded ten feet in height. When it was firmly fixed in the ground, the criminal was raised to the seat mentioned above; his hands were then bound around the transverse piece, and nailed through the palm. He usually remained suspended in this way till he died, and the corpse had become putrid. In Judea — on account of Deut. xxi. 22, 23 — crucified persons were buried on the day of their execution. When there was a prospect that they would not die on that day, the extinction of life was hastened by kindling a fire so as to suffocate them, or by breaking their bones, or by piercing them with a spear. The Jews were in the habit of giving the criminal a medicat-

ed drink of wine and myrrh to produce intoxication and lessen his pains. This was the drink ("vinegar mingled with gall") which Jesus refused. The vinegar afterwards given him on a reed was, probably, a mixture of vinegar and water,—used as a common beverage by the Roman soldiers. See Jahn's "Archæology," pp. 322–326.

P. 211, n. 2. "*He was numbered.*"— Is. liii. 12.

P. 212, n. 3. "*They parted my raiment.*" — Ps. xxii. 18.

P. 213, n. 4. "*My God, my God,*" &c. — Ps. xxii. 1.

P. 214, n. 5. "*The veil of the temple.*" — Exod. xxvi. 31–33.

P. 215, n. 6. "*Blood and water.*" — "The thin membrane which surrounds the heart, called the *pericardium*, was the part pierced, and from this would flow lymph and blood." Jahn, as above.

P. 215, n. 7. "*Whom they pierced.*" — Zech. xii. 10.

P. 215, n. 8. "*Mixture of myrrh and aloes.*" — Aromatic substances used in embalming the dead.

P. 215, n. 9. "*In the garden a new sepulchre.*" — The Jews buried their dead either in fields out of the city or in gardens. The wealthier classes had tombs cut out of rock.

CHAPTER XXXVIII.

Page 216, Note 1. "*When the Sabbath was past,*" &c. — There is some difficulty in constructing a Harmony of the accounts of the resurrection that shall be entirely satisfactory. In the text the compiler has endeavoured to give an unbroken narrative, and adopted the order of events which seemed to him the most probable. Luke xxiv. 1–12, has been omitted, because it could not be easily interwoven with other parts of the account of the resurrection, and it may refer to a visit not mentioned by the other Evangelists.

P. 219, n. 2. "*And as they went to tell his disciples,*" — i. e. the women mentioned above. Mark xvi. 5–7.

P. 219, n. 3. "*Three score furlongs.*" — Seven or eight miles.

CHAPTER XXXIX.

Page 222, Note 1. "*Peace be unto you.*" — A common form of salutation.

P. 224, n. 2. "*Peter was grieved.*" — Probably because the repetition of the question reminded him of his denial of Jesus.

INDEX.

N. B. The passages in the *first* column, begin respectively on the pages indicated in the *second*.

The *parallel passages* sometimes correspond with a part only of the passages in the first column, opposite to which they are placed.

MATTHEW.	PAGE.	PARALLEL PASSAGES.
II. 1–23,	17	
III. 1–3,	21	Mark i. 2–4. Luke iii. 3, 4.
4–7,	22	Mark i. 5, 6. Luke iii. 7.
(11),	23	
13–17,	23	Mark i. 9–11. Luke iii. 21, 22.
IV. 1–11,	24	Mark i. 12, 13. Luke iv. 1–13.
12,	56	Mark i. 14.
13–22,	56	Mark i. 15–20.
23–25,	58	Mark i. 39. Luke iv. 44.
V. 1–48,	60	Luke vi. 20–36; xi. 33; xii. 58, 59.
VI. 1–34,	63	Luke xii. 33, 34; xi. 35; xii. 29–31.
VII. 6–29,	67	Luke vi. 31, 43–49.
VIII. 1,	69	
5–13,	69	Luke vii. 1–10.
(17),	58	
23–27,	71	Mark iv. 36–41. Luke viii. 23–25.
IX. (2),	74	
(8),	75	
(9),	75	
10,	75	Mark ii. 15. Luke v. 29.
27–34,	77	
35–38,	79	Mark vi. 6. Luke viii. 1–3.
X. 1,	79	Mark vi. 7. Luke ix. 1.
5–42,	79	Mark vi. 8–11. Luke ix. 3–5; xii. 11, 12; xii. 2–9.
XI. 1,	82	
(2),	82	
12–15,	83	
(20),	86	
(23, 24),	86	
28–30,	87	
XII. 1–8,	40	Mark ii. 23–28. Luke vi. 1–5.
11, 12,	104	Mark iii. 4. Luke vi. 9.
17–21,	104	
22–45,	105	Mark iii. 22–30. Luke ix. 14–23, 29–36, 24–26.

MATTHEW.		PAGE.	PARALLEL PASSAGES.
XIII.	1–23,	109	Mark iv 1–20. Luke viii, 4–15.
	24–30,	111	
	31–58,	112	Mark iv. 30–34: vi. 1–6. Luke xiii. 18–21.
XIV.	14–29,	122	Mark vi. 34–44. Luke ix. 12–17. John vi. 5–13.
	22–36,	123	Mark vi 45–56. John vi. 16–21.
XV.	3–39,	129	Mark vii. 6–37: viii. 1–9.
XVI.	1–12,	132	Mark viii. 11–21.
	13–28,	133	Mark viii. 27–38: ix. 1. Luke ix. 18–27.
XVII.	1–13,	135	Mark ix. 2–13. Luke ix. 28–36.
	20, 21,	137	Mark ix. 29.
	24–27,	138	Mark ix. 33.
XVIII.	2–5,	139	Mark ix. 35–37. Luke ix. 47, 48.
	7,	140	Luke xvii. 1.
	10–20,	140	Luke xvii. 3, 4.
	21–35,	142	
XIX.	1,	143	
	13, 14,	147	Mark x. 13, 14. Luke xviii. 15, 16.
	16–22,	148	Mark x. 17–22. Luke xviii. 18–23.
	(27),	149	
	(28),	149	
XX.	1–16,	149	
	(17),	152	
	20, 21,	153	Mark x. 35, 36.
XXI.	1–9,	158	Mark xi. 1–10. Luke xix. 29–38. John xii. 12–19.
	10, 11,	159	Mark xi. 11.
	14–17,	159	Mark xi. 11.
	(19),	163	
	(20),	163	
	28–46,	164	Mark xii. 1–12. Luke xx. 9–19.
XXII.	1–22,	166	Mark xii. 13–17. Luke xx. 20–26.
	33–35,	169	Mark xii. 28.
	41–46,	170	Mark xii. 35–37. Luke xx. 41–44.
XXIII.	1–39,	171	Mark xii. 38–40. Luke xx. 45–47.
XXIV.	1, 2,	173	Mark xiii. 1, 2. Luke xxi. 5, 6.
	3,	174	Mark xiii. 3.
	4–8,	174	Mark xiii. 5–8. Luke xxi. 8–11.
	10–12,	176	
	14, 15,	175	Mark xiii. 10–14. Luke xxi. 20.
	16–41,	175	Mark xiii. 14–32. Luke xxi. 21–33.
	43, 44,	178	Luke xii. 39, 40.
	45–51,	178	Luke xii. 42–46.
XXV.	1–46,	179	
XXVI.	1, 2,	182	
	3–5,	182	Mark xiv. 1, 2. Luke xxii. 1, 2.
	14–16,	183	Mark xiv. 10, 11. Luke xxii. 3–6.
	25,	187	
	'26,	188	Mark xiv. 22. Luke xxii. 19. 1 Cor. xi. 23–25.
	27–29,	188	Mark xiv. 23–25. Luke xxii. 20.
	30–35,	198	Mark xiv. 26–31. Luke xxii. 39. John xviii. 1.
	40–44,	199	Mark xiv. 37–40. Luke xxii. 45, 46.

MATTHEW.	PAGE.	PARALLEL PASSAGES.
XXVI. 47–49,	199	Mark xiv. 43–45. Luke xxii. 47. John xviii. 2, 3.
(52),	200	
53–56,	201	Mark xiv. 48, 49. Luke xxii. 52, 53. Mark xiv. 50.
56,	201	
63–68,	203	Mark xiv. 61–65. Luke xxii. 63–65.
74,	204	Mark xiv. 71, 22. Luke xxii. 60. John xviii. 27.
XXVII. 2–10,	204	Mark xv. 1. Luke xxiii. 1.
18,	208	Mark xv. 10.
20,	208	Mark xv. 11.
24, 25,	208	
27–30,	209	Mark xv. 16–19. John xix. 1–3.
31,	210	Mark xv. 20. John xix. 16.
34,	211	Mark xv, 23.
39–43,	212	Mark xv. 29–32. Luke xxiii. 35–37.
46–49,	213	Mark xv. 34–36. John xix. 28, 29.
51–54,	214	Mark xv. 38, 39. Luke xxiii. 45–47.
62–66,	216	
XXVIII. 2–4,	216	
5, 6,	217	
8,	217	Mark xvi. 8.
9–15,	219	
16–20,	225	Mark xvi. 15–18.
MARK.		
I. (9),	23	
21–38,	57	Matt. viii. 14–17. Luke iv. 31–43.
40–45,	69	Matt. viii. 2–4. Luke v. 12–16.
II. 1–14,	74	Matt. ix. 1–9. Luke v. 17–28.
16, 17,	75	Matt. ix 11, 12. Luke v. 30, 31.
III. 4,	104	Luke vi. 9.
6,	104	Matt. xii. 14. Luke vi. 11.
7–12,	104	Matt. xii, 15, 16.
19–21,	105	
IV. 21–25,	111	Luke viii. 16–18.
26–29,	112	
35,	71	Matt. viii. 18. Luke viii. 22.
36,	71	
V. 1–20,	72	Matt. viii. 28–34. Luke viii. 26–39.
21,	74	Luke viii. 40.
(28),	76	
37–41,	77	Matt. ix. 23–25. Luke viii. 51–54.
VI. (1),	114	
(2),	114	
(7),	79	
14–33,	121	Matt. xiv. 1–13. Luke ix. 7–11. John vi. 1, 2.
17, 18,	56	Matt. xiv. 3, 4.
(51, 52),	124	
VII. 1–5,	126	Matt. xv. 1, 2.
(26),	130	
VIII. 22–26,	133	
IX. (6),	135	
14–28,	136	Matt. xvii. 14–19. Luke ix. 37–43.

MARK.	PAGE.	PARALLEL PASSAGES.
IX. 30–33,	137	Matt. xvii. 22, 23. Luke ix. 43–45.
33–35,	139	Matt. xviii. 1–6. Luke ix. 46–50: xvii. 1–3.
37–42,	139	
43–50,	140	Matt xviii. 8, 9.
X. 13–16,	147	Matt. xix. 13–15. Luke xviii. 15–17.
17,	148	Matt. xix. 16. Luke xviii. 18.
(21),	148	
23–30,	148	Matt. xix. 23–29. Luke xviii. 24–30.
32–34,	152	Matt. xx. 17–19. Luke xviii. 31–34.
38–46,	153	Matt. xx. 22–28.
46–52,	156	Matt. xx. 29–34. Luke xviii. 35–43.
XI. 11,	159	
(11),	160	
12–33,	162	Matt. xxi. 12, 13; 18–27. Luke xix. 45–48; xx. 1–8.
XII. (13, 14),	167	
18–27,	168	Matt. xxii. 23–32. Luke xx. 27–38.
28–34,	169	Matt. xxii. 34–40. Luke xx. 39, 40.
41–44,	170	Luke xxi. 1–4.
XIII. (3),	174	
4,	174	Matt. xxiv. 3. Luke xxi. 7.
9,	174	Matt. xxiv. 9. Luke xxi. 12, 13.
11–13,	175	Luke xxi. 14–19. Matt. xxiv. 13.
(20),	176	
(32),	177	
34,	178	
35–37,	178	
XIV. 6–9,	157	Matt. xxvi. 10–13. John xii. 7, 8.
12–16,	183	Matt. xxvi 17–19. Luke xxii. 7–13.
(17),	183	
19–21,	186	Matt. xxvi. 22–24. Luke xxii. 22, 23. John xiii. 22.
32–36,	198	Matt. xxvi. 36–39. Luke xxii. 40–42.
41, 42,	199	Matt. xxvi. 45, 46.
51, 52,	201	
55–60,	202	Matt. xxvi. 59–62.
XV. 3,	206	Matt. xxvii. 12. Luke xxiii. 5.
3–5,	207	Matt. xxvii. 12–14.
15,	208	Matt. xxvii. 26. Luke xxiii. 25.
28,	211	
40, 41,	214	Matt. xxvii. 55, 56. Luke xxiii. 49.
44, 45,	215	Matt. xxvii. 58.
XVI. 1, 2,	216	Matt. xxviii. 1. John xx. 1.
3, 4,	217	John xx. 1.
5–7,	217	Matt. xxviii. 7.
8,	217	
11,	219	
LUKE.		
I. 5–23,	13	
57–80,	14	
II. 1–5,	16	
7–21,	16	
40–52,	20	
III. 1, 2,	21	Matt. iii. 1.
(3),	21	

LUKE.	PAGE.	PARALLEL PASSAGES.
III. 5, 6,	21	
8-18,	22	Matt. iii. 8-12. Mark i. 7, 8.
23,	23	
IV. 1, 2,	23	Matt. iv. 1, 2. Mark i. 12, 13.
14, 15,	40	
16-30,	41	
V. 1-11,	59	
27-29,	75	Matt. ix. 9, 10. Mark ii. 14, 15.
31-39,	75	Matt ix. 12-17. Mark ii. 17-22.
VI. 6-9,	103	Matt. xii. 9, 10: 13, 14. Mark iii. 1-6.
10, 11,	104	
12-19,	78	Matt. x. 2-4. Mark iii. 13-19.
37-42,	66	Matt. vii. 1-5.
VII. 11-17,	70	
18-28,	82	Matt. xi. 2-11.
29-50,	83	Matt. xi. 16-19.
VIII. 41-50,	76	Matt. ix. 18-22. Mark v. 22-36.
54-56,	77	Matt. ix. 25. Mark v. 40-43.
IX. 6,	82	Mark vi. 12, 13.
(28, 29),	135	
(31-33),	135	
51-56,	144	
57-62,	71	Matt. viii. 19-22.
X. 1-24,	85	Matt. xi. 20-27.
25-42,	88	
XI. 1-13,	90	
(27, 28),	107	
37-54,	108	
XII. 1-57,	115	
XIII. 1-17,	119	
22-35,	151	
XIV. 1-35,	92	
XV. 1-32,	94	
XVI. 1-17,	97	
19-31,	98	
XVII. 5-10,	141	
11-37,	144	
XVIII. 1-14,	146	
(31),	152	
34,	152	
43,	156	Matt. xx, 34. Mark x. 52.
XIX. 1-28,	154	
39-44,	159	
XX. (36),	168	
38,	168	
39, 40,	169	Mark xii. 32-34.
XXI. (5),	174	
20,	175	Matt. xxiv. 15. Mark xiii. 14.
(23, 24),	176	
(31),	177	
34-36,	177	Matt. xxiv. 42. Mark xiii. 33.
37, 38,	182	
XXII. 14-18,	183	Matt. xxvi. 20. Mark xiv. 17.

LUKE.	PAGE.	PARALLEL PASSAGES.
XXII. 19,	188	Matt. xxvi. 26. Mark xiv. 22. 1 Cor. xi. 23 – 25.
24 – 30,	184	
31 – 38,	188	
43,	199	
44,	199	
48,	200	Matt. xxvi. 50.
49,	200	
51,	200	Matt. xxvi. 52. John xviii. 11.
61, 62,	204	Matt. xxvi. 75. Mark xiv. 72.
66 – 71,	204	Matt. xxvii. 1. Mark xv. 1.
XXIII. 2,	206	
5,	207	Matt. xxvii. 12. Mark xv. 3.
6 – 17,	207	Matt. xxvii. 15. Mark xv. 6. John xviii. 39.
18,	208	Matt. xxvii. 21. Mark xv. 11. John xviii. 40.
19,	208	Matt. xxvii. 16. Mark xv. 7. John xviii. 40.
20,	208	
21 – 23,	208	Matt. xxvii. 22, 23. Mark xv. 12 – 14.
26 – 33,	211	Matt. xxvii. 32, 33, 38. Mark xv. 21, 22, 27. John xix. 17, 18.
34,	211	
39 – 43,	212	Matt. xxvii. 44. Mark xv. 32.
44,	213	Matt. xxvii. 45. Mark xv. 33.
46,	214	Matt. xxvii. 50. Mark xv. 37. John xix. 30.
48,	214	
55, 56,	215	Matt. xxvii. 61. Mark xv. 47.
XXIV. 13 – 32,	219	Mark xvi. 12.
33 – 35,	221	Mark xvi. 13.
37 – 43,	222	John xx. 20.
44 – 49,	225	
JOHN.		
I. 19 – 51,	24	
II. 1 – 12,	27	
13 – 25,	28	
III. 1 – 36,	29	
IV. 1 – 42,	32	
43 – 54,	35	
V. 1 – 47,	36	
VI. (12),	123	
22 – 71,	125	
VII. 1,	40	
2 – 53,	43	
VIII. 1 – 59,	46	
IX. 1 – 41,	51	
X. 1 – 21,	54	
22 – 42,	89	
XI. 1 – 54,	99	
55 – 57,	157	
XII. 1 – 6,	157	Matt. xxvi. 6 – 9. Mark xiv. 3 – 5.
9 – 11,	157	
16 – 19,	158	
20 – 50,	160	
XIII. 1 – 22,	184	Matt. xxvi. 21. Mark xiv. 18. Luke. xxii. 21, 23.

JOHN.	PAGE.	PARALLEL PASSAGES.
XIII. 23-29,	186	
30-38,	187	
XIV. 1-31,	189	
XV. 1-27,	191	
XVI. 1-33,	193	
XVII. 1-26,	196	
XVIII. 4-9,	200	
10,	200	Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 50.
11,	200	Matt. xxvi. 52.
12,	201	
13-24,	201	Matt. xxvi. 57, 58. Mark xiv. 53, 54. Luke xxii. 54.
25, 26,	203	Matt. xxvi. 73. Mark xiv. 70. Luke. xxii. 59.
28-32,	205	
33-38,	206	Matt. xxvii. 11. Mark xv. 2. Luke xxiii. 3
XIX. 4-16,	209	
(17),	211	
19-24,	212	Matt. xxvii. 35-37. Mark. xv. 24-26. Luke xxiii. 38, 34.
25-27,	213	
(30),	214	
31-38,	214	Matt. xxvii. 57, 58. Mark xv. 42-45. Luke xxiii. 50-52.
39-42,	215	Matt. xxvii. 58-60. Mark xv. 46. Luke xxiii 53.
XX. 1, 2,	217	Matt. xxviii. 1. Mark xvi. 2-4.
3-18,	217	Luke xxiv. 12. Mark. xvi 9, 10.
19,	221	Mark. xvi. 14. Luke xxiv. 36.
21-29,	222	
XXI. 1-23,	223	
ACTS.		
I. 4-12,	226	Mark xvi. 19, 20. Luke xxiv. 50-53.

THE END

ERRATA.

Page	18,	*line* 28,	*for*	treasurers	*read*	treasures.
"	24,	" 29,	"	said	"	saith.
"	33,	" 14,	"	whence hast	"	whence thou hast.
"	88,	" 10,	"	soul	"	thy soul.
"	147,	" 6,	"	on earth	"	on the earth
"	208,		"	Luke xxiii. 21 – 28.	"	Luke xxiii. 21 – 23.
"	210,	" 25,	Matt. xxvii. 31 *begins*, " And after that they had mocked him."			
"	226	" 16,	*read* " John truly baptized with water; but ye shall be baptized with the Holy Ghost," &c.